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CHURCH REFORM IN SPAIN AND PORTUGAL.

CHURCH REFORM

IN

SPAIN AND PORTUGAL.

A Short History of the Reformed Episcopal Churches of Spain and Portugal, from 1868 to the Present Time.

BY

H. E. NOYES, D.D.,

HON. CHAPLAIN TO HER MAJESTY'S EMBASSY, PARIS.

With Introduction by the late, the Most Rev. Lord Plunket, Archbishop of Dublin.

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PREFACE.

THE need of some such historical sketch as the present has often been felt by those who have sought to aid the movement for Church Reform in Spain and Portugal. It is difficult to supply an inquirer with all the circumstances of the case, but a book like the present may go some way to meet the necessity. I have put together the simple facts connected with the rise and progress of the Episcopal Reform movement, avoiding as much as possible any of those controversial questions which have arisen with respect to the consecration of a Bishop or the compilation of a Liturgy. I may claim some qualifications for my task, having several times visited Spain and Portugal and all the congregations to which I refer. My close connection, moreover, in the movement with his Grace the Archbishop of Dublin—whom, indeed, it was my privilege to first interest in the work, and who has since proved such a warm friend of these struggling Churches—has kept me in touch with the whole subject.

For fear of misunderstanding, I would emphasise the fact that these pages contain, and only profess to contain, some account of that body of Christians in Spain and Portugal who from the first have desired to retain what they regard as old and true in the doctrine and practice of the early Church in those lands, and to follow as far as possible the lines laid down by our own Reformers in days gone by.

importunate circulars from the British Chaplain at Seville asking for contributions towards helping the work of Reform in that city. To some of these I had responded, but most of them had found their way into the waste-paper basket. I had, moreover, been present at the Lambeth Conference of 1878, and was aware that a formal request had been submitted to that Conference from a body of Reformers in Spain and Portugal praying for the consecration of a Bishop; and I had heard the Resolution of the Conference in which it expressed its hearty sympathy with the Memorialists in their difficulty and suggested that so soon as a Bishop should have been consecrated by the American Episcopal Church for the Reformers of Mexico he should be invited "to visit Spain and Portugal and render such assistance at this stage of the movement as may seem to him practicable and advisable." I was, I believe, further aware at the time that this Mexican Bishop was about to start for Spain, having received a special letter of commendation from the then Archbishop Tait of Canterbury. But all these things had only presented themselves to me as matters of distant interest, and it was not until I received the letter from Dr. Noyes to which I have referred that I felt for the first time that a duty had been cast in my path, and that, as one of the Irish Episcopate, I could not shrink from the responsibility of considering the claims upon which it was based.

I need not detail all that subsequently took place: how that Bishop Riley on his return from Spain and Portugal submitted a most favourable report to the Irish Bishops; how that I myself was requested by my brethren to visit the Peninsula and take to these Reformers a message of sympathy from the Irish Church;

how that the whole question was subsequently submitted by the Irish Bishops to the Standing Committee of the Lambeth Conference, and afterwards in the most formal manner to the Lambeth Conference of 1888 itself; and how ultimately permission was granted by the Irish Bishops to any of their body who might be willing to act as consecrators—the Irish Synod having expressed its satisfaction that the decision should rest with the Irish Episcopate.

All these details are now matters of history, and I refer to them merely for the three following reasons.

First, That whatever may be thought of the action of the Irish Bishops, no one who bears in mind the long interval during which the question was under their careful consideration, and the opportunities which in the most formal manner they took to obtain the opinion of the Anglican Communion on the subject, can say that they acted in the matter with precipitancy.

Secondly, I have, I think, made it clear that this work of Reform in Spain and Portugal, and this desire on the part of the Reformers for the consecration of a Bishop was not due in any sense whatsoever to intervention on my part. I have shown how that the whole question had been actually under the consideration of the Lambeth Conference (of 1878), and had been solemnly dealt with by a resolution before I had been led to take any interest in the matter. I do not mean that if I had taken an active part in these initial steps I should have anything wherewith to reproach myself. But this at least is, I think, beyond question—the idea of the consecration of a Bishop was not a "fad" of my own conception. When the responsibility of aiding in carrying out such an effort was evidently cast in my

way by God, I felt that I could not disobey the call. But the duty was not one of my own seeking.

Thirdly, I am anxious to put on record the obligation I am under to Dr. Noyes for having interested me first in this good work, and to bear my testimony to the invaluable services which he has since rendered to the cause, as Hon. Secretary of the Spanish and Portuguese Church-Aid Society and editor of the periodical *Light and Truth,* which has so ably recorded for the last sixteen years the progress of the work.

His last, and not least, great service to the movement is this little book, to which at his request I am now prefixing this Introduction. No more concise, accurate or graphic history of the work has ever appeared. It is, indeed, impossible to overestimate the importance of such a summary of facts for reference at the present time. Such a history of the work has been again and again asked for. It fills an admitted blank, and could not fill it better!

More I could say, but as I have already observed, the book speaks for itself. It tells its own tale. May God prosper it on its way, and make it a blessing to all who may read it, and to the great cause which it has at heart!

PLUNKET.

Dublin, March 17th, 1897.

[The above words were among the last written by His Grace, who was called away a few days afterwards. His loss to the cause of Church Reform in Spain is an irreparable one.]

CHURCH REFORM IN SPAIN AND PORTUGAL.

CHAPTER I.

THE STORY OF THE REFORMED EPISCOPAL CHURCHES OF SPAIN AND PORTUGAL.

Seville.

ON Sunday, June 11th, 1871, in the fine old city of SEVILLE, in the south of Spain, there might have been seen a large number of people making their way to the Church of San Basilio, in the Calle Relator. By the time the service commenced there were about 1,200 persons present. Some (about 200) well understood the purpose of the gathering, but the greater part had come out of curiosity, for this was the first public service of what is now known as "the Reformed Spanish Church," and at least 1,000 Spaniards then heard for the first time the Gospel of free pardon through the blood of Christ. The service was liturgical, and on the lines of our own Church of England. The opening sentences from our morning prayer, the general confession and absolution, the Venite, the Litany, the general thanksgiving, and a few of the collects had been translated into Spanish, and

formed part of the service. Two chapters from the Bible were read, and four hymns sung. Among the latter were, "Just as I am," and "How sweet the name of Jesus sounds!" both of which were heartily rendered in Spanish music.

The sermon was preached by the Rev. Francisco Palomares, an ex-priest of the Church of Rome, from the words "God so loved the world" (John iii., 16). The congregation was so struck by the word spoken that the preacher was often interrupted by expressions of approval such as, "That is the truth!" "Good—very good!" "True, true!" etc. etc.

This scene, which everyone who knows Spain must acknowledge to have been a remarkable one, was the result of a combination of circumstances equally striking. The church was opened in 1871, three years after religious liberty had been declared in Spain. It was difficult before that date for foreigners even to hold a service at any seaport for their own countrymen; and for Spaniards to assemble for any religious purpose other than Roman Catholic was an impossibility. However, in 1868, a revolution took place under the patriot General Prim, one result of which was, that a measure of religious liberty was given to the people—a privilege of which many were only too ready to avail themselves.

At this time there resided in Seville an English clergyman, the Rev. L. S. Tugwell, who may be described as the father of this Episcopal development of Reform. Mr. Tugwell had gone to Seville for his health, having been invalided home from the mission field in British North America. The condition of things in Spain just then may be realised when we consider the difficulties of Mr. Tugwell in ministering to a small congregation

of English people. If responses were to be said, or hymns sung, both doors and windows had to be closed, every measure being taken to avoid publicity. Mr. Tugwell watched closely the result of the revolution, and soon felt that a long-wished-for day had arrived, and that something should be done to aid those Spaniards who had earnestly expressed to him their desire for more in the way of spiritual food than Rome had to offer. An appeal was made to the English public, through the Church papers, and the result was that sufficient money was received to purchase the Church of San Basilio from the Spanish Government. This church originally belonged to the Friars of the Order of St. Basil; but that Order having been suppressed, the building had been offered for sale,

When the church was purchased there was no one to occupy the pulpit. God, however, provided in a remarkable and unexpected way for this difficulty. In the report of the "Spanish Evangelical Mission," as it was then called, for 1871, we read how these reformers secured for the Church of San Basilio the services of the Rev. Francisco Palomares, an ex-Roman Catholic priest. The circumstances of his enlightenment are deeply interesting.

Palomares was chaplain to a Spanish nobleman, and, in the exercise of his duty, came to England in the year 1869. Brought up, in common with most Spaniards, to believe that Protestantism and infidelity were synonymous terms, he was much struck by our English Sunday, and the number of churches filled with devout worshippers. Being of an inquiring turn of mind, he studied the subject, and eventually became acquainted with the Rev. J. A. Aston, then labouring in Kensington,

whose teaching and ministry were greatly blessed to him. When Mr. Tugwell was appealing through the English press for funds to obtain the church and train a Spanish clergyman, Mr. Aston wrote to say that God had prepared the man, and that Señor Palomares was ready to go back to Spain and preach the faith which once he destroyed.

The matter was arranged, and from that day to the present the Rev. F. Palomares has worked earnestly and successfully at San Basilio, and his ministry has been much prospered. Sunday by Sunday from the pulpit of this church, within a few feet of the tomb of a former Inquisitor, is the Gospel fully preached. Day and Sunday schools are held, and a young men's society has been formed, some of the members acting as evangelists in the city and neighbourhood. So mightily has the Word of God prevailed.

The Rev. F. Palomares has also obtained a University degree as doctor, in order that while ministering to the bodies of his poorer fellow-citizens he might gain the opportunity of pointing them to the Great Physician. Daily he is consulted by many, who gladly listen to an explanation of the Gospel story. In the Report for 1871 the following interesting account of a service is given by Mr. Tugwell: "When in Seville last November I had the pleasure of being present with the Bishop of Gibraltar (Dr. Harris), the Rev. W. A. Campbell, and other friends at the first evening service held in the Church of San Basilio (the gas having only just been laid on). The congregation was large and attentive, and an admirable sermon was preached by Palomares, who afterwards administered the Lord's Supper to thirty-seven Spanish Christians. It was a

solemn and blessed season. What a change has God in His mercy wrought! A church which was for so long sunk in dark idolatry and superstition has been filled with Christian light, and consecrated to the service of the Lord Jesus and the simple ministration of His Gospel. The altar of the Romish Mass has given place to the Christian Communion-table, 'the Lord's board,' as our Reformers called it, where the Holy Supper is celebrated according to Christ's ordinance in all those things that are of necessity requisite to the same. The space over the table which had been occupied with the image of the Virgin Mary, set there for adoration, but which was carried away with other ornaments of the church, will shortly be filled by the Creed, the Lord's Prayer, and the Ten Commandments, one of which proclaims with the authority of God, 'Thou shalt not make unto thee any graven image' . . . . . The blessed Gospel of the Grace of God is proclaimed from the pulpit, and a small chapel, which once belonged to an officer of the Inquisition, is now our Baptistery, where already several little ones have been dedicated to God, and sworn to contend manfully for the faith once delivered to the saints."

Besides the work at San Basilio in Seville, there is also that in connection with the Church of the Ascension. This church, formerly called the Church of the Assumption, is situated in one of the best squares of Seville, just opposite the "Museo" (which contains a large collection of Murillo's exquisite pictures), and is commodious and handsome.

In the year 1872, this building, formerly a convent church, was offered for public sale by the Spanish Government, and purchased by Mr. C. H. Bousefield, a

warm and generous friend of the Reformed Church. It was bought with two objects in view; first, for the accommodation of the small English community in Seville, and secondly, for the services of the Spanish Reformed Church. Many difficulties, raised by the authorities, prevented it being opened at once, but since these were overcome until the present time, services have been regularly held. From the position of the church the congregation represents a better class than is the case with some of our churches, where the people are for the most part very poor. That English services are held in a part of this building is a happy circumstance, and British chaplains have again and again borne testimony to the reality and promise of the work of the Reformed Church in Seville.

The following account of the opening services, written by an English clergyman who was present, will be found interesting. "The church was solemnly opened by a series of services, the first of which was held on November 5th. The prayers were read by the Rev. F. Palomares, and the sermon preached by Señor Aguilera. The church was filled, many students and soldiers being amongst those present. The sermon was very powerful, and was listened to with the greatest attention. The text was taken from St. Matthew xxviii. 19 20. The services were continued every evening up to Sunday November 12th, the Rev. F. Palomares and Aguilera preaching alternately. The interest in the services increased daily till it culminated on Sunday evening in a great crowd. Every available space was occupied; Señor Aguilera was again the preacher. His text was John vi. 56, and his extraordinary eloquence and powerful discourse produced a great impression. Notwithstanding the number

present, the greatest order prevailed. After the sermon there was an administration of the Lord's Supper, at which I assisted. The whole congregation remained in church.

"There were one hundred communicants, fifty-three women and forty-seven men, most of whom were members of the Churches of San Basilio and Triana. The service was of the most solemn character.

"Thus ended the dedicatory services in this new church, it being the fourth place of worship that has passed from Romish to Protestant use in Seville. May the pure Gospel of our Lord Jesus Christ ever be proclaimed there! May many be brought not only out of Romanism, but also to accept the truth in Jesus! May many be truly born again, and as new creatures adorn the blessed Gospel! May Christians be edified and built up in the doctrines of our Lord and Saviour!

"I hope all Christians who read this will join in this prayer on behalf of beautiful but down-trodden and priest-ridden Spain."

The clergyman at present labouring at the "Ascension" is the Rev. Valentin Baquero, an ex-priest of the Church of Rome, an able and painstaking pastor. Here is held a school during the week, for children of a better class, and seed is being sown which, please God, will one day bring a rich harvest.

Besides the two churches above named, another former Roman Catholic church was purchased in an important suburb of Seville, known as Triana. This building was used at first only as a school, but afterwards services were held in it with much success. The district is a very poor one, and the difficulties of keeping up a service have been great. Some years ago the building

was in such a bad state of repair, and the funds of the Society so low, that it was found necessary to discontinue the services. Schools are still held which are attended by a number of poor children. The master here is Señor Manuel Cortes. It has been felt for some time that it might be well to sell this building, which is very old and much out of repair, and to use the money in providing missions for other parts of the city.

In the Republican insurrections of 1873, the Church of San Basilio was used as a place of refuge during the bombardment of the city. The Pastor, Señor Palomares, thus describes the striking scene:—"We passed three days of greater anguish than we had ever before experienced. A barricade was erected in front of the door of San Basilio Church, and a cannon was placed by the volunteers in the door of the school-room. On seeing these preparations, I had the English flag and that of the red cross or hospital flag hoisted on the church. I invited the neighbours without distinction of religion or politics to contribute bandages, medicines, and other necessaries for the wounded. This they did most willingly. A committee was formed to assist me in conveying the wounded not only to our own hospital, but also to those that were in the vicinity of the fighting.

"All this was done with great risk to our lives, but our Lord Jesus Christ was with us on all occasions. At the same time I occupied myself in gathering under the roof of San Basilio the women and children and the sick and aged. By this means, consolation and shelter were offered to more than 1,500 persons during the three days of danger, who left us with expressions of great gratitude." It was a terrible experience, but good came out of it, for many began to look with more favourable

THE SYNOD OF THE REFORMED SPANISH CHURCH.

CLERGY IN FRONT. LAY DELEGATES AT THE BACK.

eyes upon the Protestants, who showed such acts of kindness to all without distinction during that trying time in 1873.

In 1876 an institute for young men was founded in Seville, with a Bible class and prayer meeting. This has been continued to the present time, and has been the means of much good among young Spaniards, some of whom have been appointed from time to time to take cottage services, and to speak at meetings. We have good hopes of candidates for the ministry from this source.

With the restoration of the Bourbon monarchy in 1875, in the person of King Alfonso, fears were excited lest the religious liberty granted in 1869 might be withdrawn; but happily these fears were allayed by a declaration dated Jan. 16th 1875, that "Religious liberty as it exists at present should not be curtailed." One of the first acts of the new Government, however, was to suppress the organ of the Reformed Church, *La Luz*, a paper which had carefully avoided all political discussions. It was an indication that an Ultramontane reaction had set in, and that the religious liberty allowed was of a meagre character. There was, however, no interference with the services, and the work continued to make progress. The reports from Seville at this time were most encouraging. At San Basilio a communicants' class numbered 70, and 300 children were under instruction in the schools.

In March 1880, the first Synod of the Spanish Episcopal Reformed Church was held in Seville, and was attended by delegates from the congregations in other cities. Bishop Riley of Mexico, who had visited Spain in accordance with a resolution of the Lambeth

Conference (see pp. 73, 74), presided on the occasion. The Reformed Church was formally constituted, and the Bishop-elect (the Rev. J. B. Cabrera) chosen. At the request of the Synod Bishop Riley ordained as Deacon the Rev. J. Dominguez as Pastor for Malaga, where he had been labouring as lay minister for the past four years.

At the beginning of 1881, Lord Plunket paid his first visit to Seville, and the Church was much encouraged. It was, unfortunately, the time of a serious inundation owing to the rising of the Gaudalquivir, and this fact prevented many from attending the services. The streets were mostly flooded, and people could not travel. A service which was to have been held in the Church of the Ascension had to be given up, as the doors were barricaded to keep out the water. To view it Lord Plunket had to go in a boat—indeed, this was the only means of locomotion. However, a service was held in San Basilio, and deputations waited upon the Bishop, who conveyed to them a message of sympathy from the Irish Church. The address which Lord Plunket gave on that occasion has been published in *Light and Truth* for June, 1881.

This year the second Synod of the Reformed Church was held in Seville, under the presidency of the Rev. J. B. Cabrera, the Bishop-elect, and was largely attended by delegates from all parts of Spain. Four congregations presented petitions desiring union with the Reformed Spanish Church—viz.: Monistrol, San Vicente, Salamanca and Villaescusa—and after careful inquiry they were formally admitted. The Bishop-elect addressed the Synod, describing the state of the Church, its hopes and fears; he also explained fully the progress that he had made in the

compilation of a liturgy. A fraternal salutation of Christian love was sent to the Lusitanian Church.

In March, 1882, the Rev. J. B. Cabrera paid another visit to Seville, and made a careful examination of the churches. He reported that the work had steadily increased in growth and importance, and had proved itself to be, under God's gracious guidance and blessing, a power in the land. "The Bible is becoming better known; publications of a Scriptural character are now earnestly bought; the young are being trained in the fear and knowledge of God, and there is a real and deep desire to hear the oral preaching of the Gospel of Christ."

In the early part of 1887, the Right Rev. A. N. Littlejohn, Bishop of Long Island, paid a visit to Seville, and was cordially welcomed by Señor Palomares and his congregation. The Bishop attended the Holy Communion service, and gave an address. He expressed his pleasure at seeing so good a congregation, and at hearing the hymns, which were the same as those used in the American Church. He also spoke in commendation of the liturgy, with which he said he was well acquainted in the English translation. Between seventy and eighty partook of the Holy Communion. After leaving Seville the Bishop addressed the following letter to the congregation:—

"To the faithful in Jesus Christ in the Church of San Basilio, Seville, Spain, greeting—the grace and peace of God our Father, and of the Lord Jesus Christ be with you all. Since I had the privilege of being with you at Divine service, I have constantly borne you in mind and in my prayers. God in his wise providence has laid upon you the duty of showing by teaching, service, and daily life, the Faith which He

Himself delivered to the saints, and the truth as it is in Jesus, in the midst of a people sadly given over to error and superstition. He who has called you into His marvellous light has likewise charged you with the great mission of witnessing in Seville on behalf of the order and discipline of a Reformed branch of the Holy Catholic Apostolic Church. The task you have undertaken involves many difficulties and much self-abnegation, and requires on your part great patience and saintly perseverance—even, may be, to martyrdom. May grace and strength be given you in this holy work, and may God in his goodness abundantly vouchsafe that you may come out more than conquerors through Jesus. Ever remembering you in my prayers, believe me to remain, your faithful and affectionate brother and servant in Jesus Christ.

"A. N. Littlejohn,

"Bishop of Long Island, U.S.A."

This welcome letter was received with gratitude and enthusiasm by the Reformers of Seville, who sent an affectionate reply. The Bishop also wrote an interesting letter to the New York *Churchman* of September 22nd, 1887, strongly commending the work, and speaking in high terms of Mr. Caldwell, the American consul who had acted as lay chaplain to the Bishop during his visit.

The Rev. W. Preston, Vicar of Holy Trinity, Runcorn, also visited Seville at this time, and bore eloquent testimony to the good work being carried on by Pastors Baquero and Palomares.

In March of the following year (1888) his Grace the Archbishop of Dublin paid another visit to Seville. It was the time of the annual festival of the day and

Sunday schools, and there were 150 children, besides over 200 adults, who had assembled to welcome his Grace. On the following Sunday (17th) an ordination service was held in San Basilio, when a deacon was admitted to holy orders, and the same evening in the Church of the Ascension a confirmation was held, at which eighteen candidates were presented. The congregation numbered over 200, and the address of the Archbishop will not soon be forgotten.

As an illustration of the growing spiritual life of the Church I may mention a Conference of Church workers which was held at this time. All the Seville workers were present, and several from the neighbouring towns, besides colporteurs working in different parts of the country. All met at eight o'clock every morning during the Conference for the reading of the Bible and prayer. The following subjects were carefully considered—(*a*) the spiritual life of the colporteur; (*b*) the difficulties of the work; (*c*) the means of overcoming these; (*d*) and the results from the propagation of the Gospel.

It was a most successful re-union, and the unity, sincerity, and good feeling manifested were very marked. A stimulus was given to the work, and many young men offered themselves for employment in the distribution of Bibles and tracts, and for the general work of evangelisation.

Passing on to October, 1894, the Rev. F. Palomares recorded the following figures for San Basilio. Communicants, 132; children in schools, 150; gratuitous medical visits, 205.

On Christmas Day this year the south of Spain was visited by a serious earthquake. It was felt most severely at Malaga, but Seville also suffered. At

nine o'clock, just after the congregation had left the Church of San Basilio, there was a severe shock, and the old church was sadly injured. One of the galleries was parted from the wall and was in danger of falling. The tower was also badly shaken. A considerable sum had to be expended upon repairs.

An interesting notice of the work at the Ascension is given at this time, to the effect that Pastor Baquero was conducting three services each week, the congregation being on an average ninety at each service. On Sunday morning a sprinkling of strangers might generally be seen, coming out of curiosity or real interest. The opportunity presented by this church, situated, as it is, in a fashionable quarter, and surrounded by mansions, is full of hope.

Pastor Baquero has been successful as a teacher of the young, and some children of the upper classes have been under his instruction. He thinks much might be done in this way, if funds could be obtained for a more suitable building.

Of this work, Pastor Baquero wrote: "During the past twelve months 200 children have passed through our schools. We have an average of fifty present who work hard to avail themselves of the educational privileges offered. Many stay only six or eight months, and are then taken away to workshops, or to labour in the fields. They will not, however, soon forget their Catechism and the instruction received at the Bible classes and at the Sunday school. The good seed sown and prayerfully watered will doubtless bear fruit in God's own time and way."

An individual case of blessing received will be interesting. A friend of Pastor Baquero desired to send his

CHURCH OF THE ASCENSION, SEVILLE.

children to the school, but was warmly opposed by his wife and mother. For the sake of peace it was agreed that the two boys should attend, and that a little girl should be left with her mother. At night the elder son would speak to his mother and grandmother of what he learned in the Bible class, though at times they opposed him. But the boy had not only been taught the letter of the Word, but had received the grace of God into his heart, and in his simple way he explained the words of our Lord, until at last they listened without opposition. At length the grandmother desired to go and hear for herself, but while arranging so to do she fell ill. She expressed a desire to see Pastor Baquero, who went and prayed with her. She recovered, and her first visit was to the church to offer thanksgiving to God for her renewed health. She is now a communicant member of the congregation, and frequently tells others of the change God wrought in her heart by the means of her little grandson.

One of the most cheering features of the Reformed Church work in Seville is that, while keeping strictly to the law, there is an earnest missionary spirit amongst the members prompting them to take every possible measure to evangelise others. The law enjoins that there must be no public manifestation of religion except on the part of the Roman Church. No advertisement of services can be made in the press, or placards posted. Still the reformers are not daunted, and their pastor sends out from time to time neat little circulars, inviting outsiders to come. I give a copy of one of these :—

"Evangelical Church of San Basilio, Calle Relator, Seville.—You are invited to hear the Word of God, according to the sacred Scriptures, in the above church.

Sundays, at 12 in the morning, and 8 o'clock at night. Wednesdays at 8 at night. The Young Men's Union holds public meetings on Mondays at 8.

"Rev. Don Francisco Palomares,

"Pastor of the said Church."

It would be easy to fill many pages with the testimonies, very often unsolicited, to the good work being done in this city, but I may not occupy more space.

Should any readers of this story visit Spain, I would recommend them not to pass by Seville, where they will receive a hearty welcome from the pastors, and can see for themselves the good work which has been there accomplished.

CHAPTER II.

VILLAESCUSA.

At this village the Reformed Spanish Church has a strong station, and as the story of the rise and progress of the work there is especially interesting, I am giving it at more length than space allows me to do in other cases.

Villaescusa is a town of about 300 families, situated in the province of Zamora, between the converging lines of the angle formed by the railways from Medina del Campo to Zamora and Salamanca respectively. All roads to the village are bad. During summer, when the ground is dry, one may ride in a vehicle strongly put together, but after the autumn rains commence, the saturated clayey soil soon clogs, and the journey can only be made on foot or on horseback. The *campos* around are destitute of trees, but the soil is fertile, and, despite very primitive methods of agriculture, yields plentiful crops of wheat, and of *garbanzos* and other vegetables.

The appearance of Villaescusa closely resembles that of many small towns found in old Castile, but the English traveller coming direct from the Northern Railway for the first time would probably be much surprised. The streets are narrow and rough, the pedestrian having to carefully pick his way to avoid stumbling. The houses of one floor are generally built of *adobe*—that is, of mud bricks mixed with straw, which have been dried

in the sun. The narrow doors are so low that one has to bow his head to enter. There is no inn, nor is there a shop in the place, not even a butcher's or chemist's. Every householder is a small landowner; he lives in his own dwelling, works his own fields, makes his own wine, bakes his own bread, and has his own pigs and fowls. Extras are supplied from the town of Fuentesauco once a week. The parish church is a miserable, unsightly edifice. The chief personages of the town are the priest, the *alcalde*, doctor, schoolmaster and schoolmistress. The people are descended from the ancient Goths, and from time immemorial have led an almost patriarchal existence, altogether undisturbed by the questions which have wrought such changes in the world outside them. There is not much that would attract the mere traveller to Villaescusa, but to one interested in the spread of the Everlasting Gospel, there is that to see and hear which would more than compensate for the toils of the journey. Here is a little congregation of Christians, who have thrown off the errors of the Church of Rome, and who flourish as an oasis amid the vast dry plains of Leon and Castile. The following story will be found full of interest to all who sympathise with those who are struggling out of darkness into light.

It is well known that for many years our great Bible and Tract Societies have been engaged in the distribution of the Holy Scriptures and tracts in Spain. To their work the beginnings of this movement are due. A young carpenter of Villaescusa, named Melquiades, in one of his visits to Fuentesauco, purchased a portion of the Bible. He was induced to do so more on account of its low price than anything else, for beyond the name he knew very little about it. On returning home

he made no mention of his bargain—not for any particular reason—but now and then he would devote a portion of his time to its perusal. To his surprise, he found a detailed account of certain events in the life of Christ with which he was already imperfectly acquainted, and of others which were altogether new. After a while he showed the book to his sister, read to her several portions which afforded great delight, and from that time they daily read the Word of God together. The young man regularly attended church when sermons were preached, carefully noted texts referred to by the priest, and on returning home he diligently studied the texts cited. By and by he had another object in view. He wished to compare the doctrines taught in the pulpit with those plainly set forth in the Book. This gradual but sure progress in knowledge confirmed some points of his belief, taught him matters of faith of which he had no previous conception, and opened up new views regarding the love, mercy, and grace of God revealed in Christ Jesus. At the same time it weakened his hold of certain doctrines he had learned in childhood, but of which he could find no mention in the inspired volume.

Whether he or his sister made the greater advancement in Biblical study it is difficult to say, though each says the other had the advantage. Filled with joy at what they had read and learned, Melquiades and his sister began to tell their neighbours of the treasure they had found. The priest, hearing of this, called upon them and asked to see the book. After turning over the leaves he said, "This is not the real Bible. It is published by heretics, and worth little, though you obtained it for next to nothing. You must give it up to

me. I positively forbid your reading it because of the risk you run of becoming a Protestant. Besides, our holy Mother Church forbids the reading of it." Upon hearing these and similar remarks, Melquiades replied, "The book cost me money. It is mine and I shall keep it. What I have read does not displease me. It has, the rather, taught me to be a better Christian. The texts I have heard you repeat in your sermons are here. Surely I may as well read them at home as hear them read from the pulpit. I do not know what you mean by being a heretic and a Protestant. This I know: that now I believe in Jesus Christ the Son of God with more understanding and in a different and better way than I used to do; and as I owe all this to the study of the book, I shall not cease to continue reading it." Failing in the object of his visit, the priest withdrew.

The young man and his sister continued to read the book, and to discuss it with friends, though the latter responded with a measure of fear owing to the Curé's language. Sometime afterwards two friars sent by the Bishop of Zamora came to Villaescusa to preach a series of sermons upon the customary points of faith and morals. Melquiades listened attentively to every discourse, and on returning home compared the texts and doctrines he had heard with the words of his Bible. One day he was somewhat concerned to receive a notice to the effect that one of these preachers desired an interview with him. He did not hesitate, however, but taking up his Bible, went to the house where the friars were lodging.

It would occupy too much space to narrate all that transpired, but the closing words of the ecclesiastic were—"You may keep the book and read it if you

choose. You appear to be well instructed in these matters. Have faith, know what you read, and you will receive no harm. All I ask is—do not read the book to anyone else."

On his way home the carpenter thought, "So I may keep the Bible, but I must not read it to anyone else! Shall I who once was so ignorant, but am now through God's mercy enlightened, keep this knowledge to myself, and allow my fellow-townsmen to perish in darkness? Ah! What they want is that we should have the *blind faith* they speak so much of in their sermons."

His sister welcomed him home, and in answer to inquiries was told how the ecclesiastic had menaced him with excommunication first, and condemnation afterwards; how they entered into controversy, and the arguments adduced by his opponent, based upon the infallibility of the Church and its indisputable authority; and how, when finally hemmed in by words of Scripture, the friar had given the consent as already stated.

From that time the brother and sister began to study Holy Scripture more earnestly than ever, and with earnest prayer for heavenly wisdom. They spoke to their neighbours and friends; the people visited their house and looked forward to the Bible readings with gladness. As in all small places, nothing can remain long a secret, and when the friar's injunction leaked out, the Curé was greatly angered.

The priest was alarmed at the progress of the movement, and in the pulpit solemnly declared his intention to ask the Pope to excommunicate any and all of his flock who should from this time meet to hear the Bible read, or anyone who should himself read it. The Curé's manner had the desired effect. Most who had

visited the "Bible-house" kept away. Some, however, wishing to show their contempt for the priest's threats, and others animated with a sincere desire to know the truth, continued to attend.

It was a time of sadness, for the position was critical. What could such a few do when menaced by a priest who had such power over the bulk of their townsmen? They knew nothing of sufferings endured for the Gospel's sake in other lands, nor of the glorious roll of Spanish martyrs who had laid down their lives rather than deny the Lord who bought them.

But they knew what Christ had endured for their sakes. They knew that He had laid down His life for them, and that it is enough for the disciple that "he be as his Lord." A deep sense of natural sinfulness and weakness kept them humble, yet they rejoiced in Christ Jesus and bore good fruit to the praise of His name, praying meanwhile that their enemies might be led to know Him and the power of His grace. "It is no use inviting our townspeople to come to the readings," the young man remarked to his friends: "so long as a man's conscience is in the hands of a fellow-sinner he will remain in slavery. If we cannot bring the truth to their ears, let its effect be seen in our lives. Let us strive to live to the glory of God. Let us abstain from the lusts of the flesh, the world, and the devil, and seek by God's grace to overcome those sins which often waylay us to our fall, that men may take knowledge of us that we have been with Jesus." This godly counsel met with approval. The Lord's day was better observed. Each sought to amend his life according to the teaching of the Word, and God owned and blessed the effort.

They had to suffer many petty persecutions; the shafts of satire were often directed against them. But their forbearance was more potent than the arms of their enemies, and they remembered the words, "Wait on the Lord, be of good courage, and He shall strengthen thine heart."

The leaders of the faithful few procured a number of Bibles from a distance and some tracts, and thus, without any outside help, a congregation was formed. In course of time a passing colporteur visited the town, and subsequently an evangelist, and gave them much encouragement. But for a long time they were without a Pastor, without the administration of sacraments, and without knowledge of or fellowship with any of the congregations existing in Spain. The congregation at Villaescusa was not formed by any Pastor or evangelist sent by any society. The work spontaneously originated through the reading of the Word of God. Indeed, I may say here, that both in Spain and Portugal the work has been mainly the same in its origin, and it is a fact which should do much to strengthen our faith in the efficacy of the Word of God when carried home to the heart by the Holy Ghost, even where there is no preacher.

When the brethren at Villaescusa learned that a congregation of reformers had been formed at Salamanca, they sent a commission inviting the Pastor to visit them. The Rev. Señor Rodrigo acceded to their request, saw the wondrous work of God among them, preached the Word, and in accordance with the wishes of all, undertook the spiritual oversight of the congregation. In May, 1880, a room was hired as a *capilla* (chapel).

The services, which until now had been almost of

a private character, were made public, and the Rev. Señor Rodrigo attended periodically for the administration of the Sacraments. In the absence of the Pastor, Melquiades, who in all respects was the Father of the Church, conducted the services.

When the congregation of Salamanca petitioned to join the Spanish Church, another petition was presented from Villaescusa, signed by forty-one communicants and twenty-nine others.

Both were favourably received by the Synod, and when Señor Rodrigo was removed to the care of the Church at Malaga, Señor Garcia was appointed to take charge of the congregations of Salamanca and Villaescusa.

VISIT OF THE BISHOP-ELECT.

In the month of May, 1881, the Rev. J. B. Cabrera, Bishop-elect, paid his first visit to this congregation, accompanied by Revs. Garcia and Rodrigo. I cannot do better than give the account of his interesting visit in his own words. He writes, "We started at 10 a.m., and at an inn outside the city walls (Salamanca) found a cart ready for us. The vehicle was very strongly built, without seats or an awning, but a thick mattress had been stretched, so that we might sit down and be better able to endure the jolting where the track was rough. Not a cloud flecked the sky; the sun shone in his strength, and our only shade was from our hats. For an hour we really had a dreadful shaking. The mules evidently wanted to get over the ground as quickly as possible. We held on to each other and clung to the upright staves on either side, but for all that the violent jerking and jolting almost threatened to break our bones. At

eleven we rested under a few trees by the banks of a stream. The shade was grateful, and drawing out the treasures of our *alforjas*, we took breakfast. I do not think I ever enjoyed a meal more in my life. When we resumed our journey the heat was tremendous, not only from the sun direct, but from the oven-like radiation of the ground. Thus we plodded on till the evening, our mouths parched with thirst and dry with dust, and our limbs thoroughly tired. The poor mules seemed quite worn out too, and scarcely able to drag along, and even our guides were not exempt from suffering. But the abstemious, hardy peasants of Leon and Castile have astonishing recuperative powers, and a few hours' rest enables them to rise refreshed and fit to undertake another journey. We were cheered by hearing that some scarcely distinguishable forms on a distant undulation of the ground were probably brethren who had come to meet us, and in a few minutes we were cordially embraced by friends. For the time all our fatigues were forgotten. 'I have been the Saul of this Church,' said one. 'I was one of a party that went out to kill our Pastor; but God led him another way. I sincerely trust my grievous sin has been forgiven. May I be another Paul in newness and holiness of life and fidelity to Jesus!' I had some special words of comfort for this man. 'Señor Obispo,' said another, 'the Protestants say that the excommunications have arrived from Rome, and that the Curé will read them in the *synagogue* next Sunday.' I did not understand the allusion at the time, but at Villaescusa it was explained to me that by the 'synagogue' was meant the parish church; for the Romanists having called the brethren Protestants and heretics, the latter had retorted in their own coin. The

language is local and conventional, but it is not void of popular philosophy. Shortly afterwards we were met by a more numerous group, composed of old men, women, and children who had come out to welcome us. The conversation now became general, and the noise and animation of all characterised the delight of our escort. On arriving at the town we were conducted to the *capilla*, and after many hand-shakings the multitude dispersed. It was then six o'clock. Two of the brethren invited us to their dwellings. At nine o'clock, the hour when the agriculturists who come in from their labours have supped, we went to the *capilla*. On our way we overtook numerous women, each carrying a stool, and some with children in arms or leading others by the hand.

"In reply to inquiries I was told that these sisters were all going to the service, and that as there were no seats in the room, each carried a stool. Nearing the *capilla*, and hearing the voices of children singing, my host informed me that, having no bell, the older children entered the room directly the door was opened and sang until the service commenced.

"The *capilla* is an *adobe* hut roofed with tile. The floor is composed of earth, and the windows have no glass. The pulpit is made of bricks covered with paper. The room will accommodate about sixty persons comfortably seated, but nearer 200 often manage to squeeze in. On such occasions the women stand with their stools poised upon the head, there being no other place for them, and for a couple of hours they remain apparently unconscious of their burden. The night I was there the room was crammed to suffocation, and the heat and inconvenience experienced by all severe; but

when I looked at the mass of expectant upturned faces, I forgot all the fatigues of the day, the wretchedness of the place, and could only marvel at the gracious doings of the Lord.

"The devotional portion of the service ended, Señors Garcia and Rodrigo each spoke a few words, and then I gave an address by way of preparing the congregation for the administration of the Holy Communion on the following day. It was past eleven when we separated, and then a group of brethren accompanied us home, and remained till midnight, when I begged of them to retire to rest. Next day I inquired into the condition of the church, revised the Baptismal Register and other books, and engaged in other duties proper to my office. The Church is strict in discipline, no one being admitted into membership until after months, or it may be years, of probation; and even then a second period is required before admission is given to Holy Communion. This explains the circumstance of a Church numbering 200 members having only fifty communicants. The solidity of the work, however, commends the strictness of the brethren. The service of the Tuesday evening was equally well attended, and at the administration of the Lord's Supper every member was present save one who was sick. Wednesday was spent in receiving and returning visits, and taking a walk outside the town as far as the cemetery, which is the property of the congregation. In the evening we had a gathering of the Church to treat of matters connected with the future and to bid farewell to the congregation. My visit to Villaescusa has afforded me the greatest satisfaction. It was only when I had seen the work of God in this little town that I could fully enter into the

exclamation of Señor Rodrigo: 'All the fatigues of the journey are no more remembered in the joy of beholding this evidence of God's saving grace. Blessed be the Lord for the stormy day of snow and wind when the brethren first came for me to go to Villaescusa!'

"I now wish" (writes Señor Cabrera) "to say a few words regarding the future prospects of the Church and some of the wants which we should try to meet. The future of the congregation, of course, depends upon its fidelity to the Word of a Covenant-keeping God. At the present moment the Reformers form the greater part of the inhabitants. The Bible is everywhere read, and our hymns may be heard sung in the street, in the house, and in the fields by persons who are not actually members of the congregation. Our brethren form part of the *Ayuntamiento*, or municipality, and the day is at hand when they will constitute the majority, if not the totality, of this body. Of the three wealthier people in the town, one is a friend of the Curé, and the other two are friends of the Reformation; they are not yet enrolled among the members of the Church, but they attend the services, and one of them presented the congregation with the ground used as a cemetery. If the same constancy and progress in faith and Christian life be continued by the members of this congregation, Villaescusa will soon be the first town in the Peninsula which has wholly embraced the Reformation. The influence which such a fact would have upon the surrounding towns would be very great, especially when we remember that small groups of Reformers exist in every one of them. But I think we ought to make a special effort to bring about so desirable an event. There are difficulties we may help to overcome. It will be under-

stood that where so many belong to the Church, there are children to be educated. At present the Government schools are in the hands of the Curé. What we want, then, is a godly married man to do the work of an evangelist, and undertake the education of the boys, while his wife would devote herself to teaching the girls. This would be a great boon. The duties of the Pastor at Salamanca are almost too much for him ; and, indeed, during certain seasons of the year, they cannot possibly be fulfilled with due regularity owing to the severity of the weather. Relieved of the oversight of the Church at Villaescusa, he could visit nearer towns and villages, and thus comply with the reiterated request of many who desire to hear what the Gospel of the grace of God really is."

The Bishop-elect concludes the report of this visit by an earnest appeal for a church building in which to hold the services. It must not be supposed that a work of this kind could go on without opposition and even open persecution in a country like Spain. Very soon afterwards we read that an outrage was committed upon one of the Reformers who had accompanied Pastor Garcia part of the way home after one of his visits. On his way back and when not very far from his house he was startled by a loud report and the whiz of a bullet as it sped past him. Alive to the danger, he clapped spurs to his horse, and hastened onwards as fast as possible, three other shots being fired after him ; but, thanks be to God, he reached home safely. Here he found his wife and family in a state of terror and fear, for during his absence no less than six shots had been fired through the windows, the walls opposite being riddled with bullets. The report of the outrage

appeared in *El Globo*, a Madrid paper, and fifteen persons were arrested. But Rev. A. Garcia was also attacked, though in a different way. The Curé of Villaescusa, finding his people going away from him, decided to leave the parish. He announced this decision from the pulpit, and said that "before leaving Villaescusa he hoped to deal a death-blow to the Protestants." In the parish church there is an image called the *Virgen del Olmo*. In times gone by this image was highly venerated by the people, and, indeed, is at present by the devotees of the town and neighbourhood. Early in April, 1883, this object of worship was found to have lost its arms! Of course, there was a terrible outcry, and no time was lost in giving notice to the authorities, with the suggestion that the sacrilegious criminals must be Protestants. Acting upon this information, the houses of several Protestants were searched, when the sacristan denounced a Protestant neighbour on the grounds of having overheard a child in his house, about eleven years of age, admire the arms of a baby she was nursing! Without more ado the judge of Fuentesauco issued a warrant for his apprehension and imprisonment, and at noon the poor man was seized by civil guards, handcuffed and fettered, and conducted through the middle of the town at an hour when many of the country people were assembled, who, instigated by others, cried "Burn him! Assassinate him! Crucify him!" At Fuentesauco he met with a similar frantic reception, and it was only when lodged in gaol that he felt safe from the menacing attitude of the infuriated crowd. The prisoner was placed in solitary confinement for eight days, and probably would have suffered a longer period but for the fact of Pastor Garcia's

appearance at Fuentesauco, who demanded the immediate cessation of this form of punishment, which under any circumstances can only be inflicted for seventy-two hours according to the law. The child referred to, a niece of the prisoner, was summoned to declare that the arms of which she was heard to speak were those belonging to the mutilated image. On denying the accusation, threats were employed to force her to confess according to the wishes of the prosecutors, and she was informed that in case of obstinacy she would be thrown into a dark and filthy dungeon, where terrible sufferings would end her days. Notwithstanding her terror, the child was sufficiently calm and firm to persist in her first statement—viz. that the words she used simply referred to the baby's arms. On Senor Garcia's return to Villaescusa he was met by two civil guards, who very rudely demanded his passport. Finding the document in form, they implied it must be a forgery; "for who," said they, "ever heard of a minister of religion wearing a beard!" The guards then censured Senor Garcia for having separated from the Church of Rome, and used many offensive expressions regarding the congregation at Villaescusa. Eventually it leaked out that the authorities in their inquiries for the authors of the theft were known to have carefully searched the house of an ex-sacristan of the church, going so far as to dig up the yard adjoining his premises—but much secrecy was observed. On Sunday, April 22nd, the blessing of a new pair of wooden arms was made the occasion of a great festival. Bands from the surrounding districts marched in procession, with crowds of strangers, who had been attracted by an exceptionally full programme of amusements. The usual scenes of frenzied fanaticism

and wild revelry were carried on to a late hour. What was to be feared eventually occurred. In a paroxysm of bigotry some persons shouted "Death to the Protestants! Knife them! knife them!" and for a time there was no little danger of the threats being carried out; for it must be remembered that the town was filled with thousands of excited people, and that the authorities exhibited no disposition to shield the innocent or maintain the rights of the Reformers. However, thank God, there was no actual violence. Throughout the festival all the brethren kept within doors, so as to avoid the slightest pretext for an onslaught. But the civil guards (generally a very respectable class) and the inhabitants of the surrounding towns and villages continued to insult and persecute the Reformers. A correspondent at the time wrote, "The brethren need the utmost patience and prudence to avoid a serious disaster. If they speak they are denounced; when attacked they dare not defend themselves; and though continually insulted, they must remain silent. Our enemies know that practically there is no one to whom we can appeal, while their own word is everything with men whose position ought to guarantee impartiality."

But notwithstanding all these difficulties the work went on; our numbers increased until it was impossible to accommodate those who came to the services. But good news was at hand. An English lady, Mrs. Forbes, widow of the late Rev. E. Forbes, chaplain for many years at the Embassy Church in Paris, had read the accounts of the rise and progress of the movement in this village and determined to help. She communicated her desire to the Most Rev. Lord Plunket, who had

himself visited Villaescusa and was satisfied of the reality of the work ; and his Grace wrote a letter which could be used by her in making the appeal. Mrs. Forbes determined to try and raise sufficient funds to build a church, and eventually succeeded in doing so. It was a noble act, and may well stimulate others to do likewise. The report that a church was to be built in the town caused considerable excitement both among friends and foes. Towards the end of the year 1884 Pastor Garcia was arrested on a false charge of having neglected to obtain permission for the burial of a child, and put in prison. The full details of all that happened would occupy too much space; suffice it to say that the pressure brought to bear upon the authorities by Señor Cabrera in Madrid soon secured his release, and not only so, but also a reprimand for the judge who had unjustly condemned him. It seems that the whole affair was got up as a protest against the new church. The Judge said to Pastor Garcia on this occasion, "Let me give you this warning: I want to extirpate heresy out of my district; I will not consent to the building of the church in Villaescusa, and I will endeavour to put away all Protestants from the town." But "the more they were afflicted the more they grew," and ere long the day dawned for the laying of the foundation of the new church. This took place on September 15th, 1885. The Bishop-elect had taken the warmest interest in all matters connected with it, and went down for the occasion. After inspecting the site a spot was chosen where a box could be placed containing a bottle enclosing a parchment document which was as follows—"Villaescusa, in the province of Zamora, the ancient Kingdom of Leon, on the 15th day in the month

of September, 1885, Don Alfonso XII. being King of Spain, and Don Francisco Martin del Cano the constitutional Alcalde of this town, We, Don Juan Bautista Cabrera, first Bishop-elect of the Reformed Spanish Church, in the presence of the Minister of the congregation in this town, Don Antonio Garcia Illana, of the Minister of the Church at Salamanca, Don Leon Moulet of Climent, of the authorities of the town, and of a numerous public, have laid the first stone of this edifice destined as a church under the invocation of the Holy Ghost, to the honour and glory of God the Father Almighty, and of our Lord and Redeemer Jesus Christ. The building fund is provided by the members of this Church, specially aided by our brethen of the British Empire. All of which we record for future testimony. 1 Tim. iii. 16." Here follow the signatures of the Bishop-elect, the Pastors present, and various members of the Church at Villaescusa. Bishop Cabrera thus describes the laying of the stone: "Amid profound silence, and while every head was uncovered, I invoked the name of the most Holy Trinity, and lifted up to the Lord a prayer of thanksgiving in that He had granted to us the privilege of beginning the work of a material church after so many years of labour in the building up of a living and spiritual Church. Señor Moulet then read aloud the document mentioned which was to be placed in the box

"I then deposited the box in its proper place, and with a new trowel, presented to me by the master of the works, spread the cement, and, assisted by Señors Garcia and Moulet, covered the box with the stone.

"We then read the twentieth canticle in our prayer-book (1 Chron. xxix. 10-18), and I gave a short address

to those assembled. I also prayed that the Lord might bless the workmen engaged in the construction of the building, and all those who had assisted us with their gifts, not forgetting the name of that excellent Christian lady, Mrs. Forbes, who had shown such zeal in the collection of funds for this work; and then pronouncing the benediction, I dismissed the assembly."

This simple ceremony made a great impression on all who attended. It was the first of the kind they had ever taken part in. Rough field labourers wiped away the tear, and mothers lifted up their children to see, in the hope they would never forget, the spectacle. One aged man of ninety, leaning upon his staff, said: "Señor Obispo, let me have the pleasure of placing with my own hand one little stone on the foundation—for this will be a great comfort to me should the Lord call me before the building is finished." One woman said weeping: "How my father would have rejoiced to see this day! A year since he passed away, and with his dying breath expressed the hope that the congregation would increase, and that a church might be built." The members of the Church gave either money, materials, or personal labour. A bricklayer receiving his first week's wages gave back ten reales, saying, "Take this as the first-fruits which I offer to Jesus, that He may have among us a material house." Another said: "I will take no wages for the first week; let it go towards the church." Some brought timber, others lent their carts to bring sand, and a poor gleaner sold her ears of corn, and brought eight reales as her offering.

Thus the work grew apace; at length the roof was put on, and all was ready for the opening on November 1st, 1890.

The officiating clergyman was the Pastor Rev. Antonio Garcia. The congregation, which included the Alcalde and the whole of the Town Council, numbered about 400. Almost a hundred more had to content themselves with looking in at the windows. The crush was great. Señor Garcia took his text, from 1 Peter ii. 5, "A spiritual house."

It seemed as if there was a special outpouring of the Holy Spirit, and there was scarcely a dry eye. Eighty-eight partook of the Holy Communion.

This was Saturday ; the next day, November 2nd, long before the hour of service, people were seen flocking in from the neighbourhood, some on foot, others on horses and mules. Rev. A. Garcia again preached, taking his text from Zech. viii. 23, "We shall go with you, for we have heard that God is with you."

Again there was an overflowing congregation, numbers remaining outside.

After the service the people pressed forward to shake hands with the Pastor, and many were the expressions of sympathy and encouragement. The child of Señor Garcia was baptised at the morning service. At evening service the crowd was equally great, and there were both pleasure and surprise at finding the church so well lighted.

And here we must take our leave of the congregation and church at Villaescusa. Changes have taken place. Some of the old members have died ; many others have joined. Rev. A. Garcia has been removed to Madrid as curate to the Bishop, but his name and work still live in this little northern town. The Rev. Don Daniel Regaliza is now the Pastor, a near neighbour, godly young man. The writer will not soon forget the earnest

sermons he heard him preach to his congregation in Villaescusa on more than one occasion. One hopes that some day he may have a larger sphere, for he is very eloquent as a preacher. Some time since he married the daughter of Don Francisco Martin, formerly Alcalde of the town. The record since the opening of the church is of steady work both in the town and neighbourhood, and we look forward to even "greater things than these" as the Gospel of Christ spreads among the people.

CHAPTER III.

THE MADRID CHURCH.

SOON after his Grace the Archbishop of Dublin began to take an interest in the Spanish Reformers, he became convinced that a central building in Madrid, including a church, a residence for the Bishop, a training college for students, and schools for the young, was a pressing necessity. The event has shown how true to the facts of the case this conviction was. The room in which the services had been held was most unsuitable. The street (the Madera Baja) was a side one, narrow and of minor importance, and although it had become fairly well known, it offered no attractions to any passers by who were not impressed with the need of the Gospel. The building was old—formerly a printer's shop—small, and incommodious, and, being next door to a bathing establishment, very damp. In summer the heat was almost unbearable; in winter the cold was so severe that, as Señor Cabrera used to say, the preacher's hands and feet were benumbed as he stood in the pulpit. The roof was so bad that in wet weather the water would trickle down upon the heads of the worshippers. Yet the rent of this miserable substitute for a church was £160 a year, and the proprietor refused to make repairs, or to provide any means for heating it in winter. In *Light and Truth*, the organ of the Spanish and Portuguese Church Aid Society, for February, 1881, Lord Plunket made his first appeal for funds to purchase

a site and to build a church. It was a great undertaking, for some £3,000 was required to purchase the site alone. The effort was, however, made in prayer and faith, and all felt that, with the name and influence of Lord Plunket, and, more than this, the untiring perseverance which characterises any work of the kind taken up by his Grace, there was good hope of success. The result has shown that such confidence was not misplaced.

In the spring of the year 1881, the Archbishop paid his first visit to Spain and Portugal to examine for himself the details of the work, and was shown by Señor Cabrera a site which seemed specially suited for the object in view. In giving an account of this visit his Grace wrote: "On arriving at an open space I was informed by Cabrera that we were standing on one of the sites of the *autos da fé*, which were held here in the days of the Inquisition. Not many years have passed since a cutting was made through this part of Madrid for the purpose of constructing a new road, and a ghastly spectacle was disclosed. As the excavations were being made, alternate layers of dark ashes and light sand were successively revealed to sight. The ashes were the calcined remains of martyrs, who 300 years before had been faithful unto death. The sand was the covering strewn about the place of execution to hide the deed of shame, or rather to prepare for the next tragedy that was to follow. Few of us can forget the words of thrilling eloquence in which Castelar, the great Spanish orator, referred at the time to this horrifying disclosure. . . . It is a proof of the honourable revulsion of feeling with which Spaniards now regard the intolerance of

former days that the street which has been cut through this place of burnings has been named after Carranza, one of Spain's greatest reformers. . . . Here, let me say, would be a noble site for a church in connection with this new Reformation movement. One plot was, indeed, offered here for sale not many months since, which Señor Cabrera was most anxious to secure for that purpose. To have purchased such a site, or, indeed, any suitable site in a city where building space is so exceptionally dear, it would have required a large sum—it may be some £2,000. But would it not have been worth it? A church built beside the ashes of the martyrs, wherein might be preached the truths for which the martyrs died, would have been a noble tribute to their faithfulness. . . . But it is now too late to secure the particular piece of ground which Cabrera sought. . . . It has since been snatched up by another purchaser, and I saw some other work of building in progress upon it already. But it is not too late to purchase some other equally suitable site. . . . Perhaps someone who reads these words may be ready to say in his heart, 'I will claim for myself this privilege, and my freewill offering shall be a church—or at least a church-site in Madrid—for the faithful band of reformers who, with God's help, are now struggling to make known among their fellow-countrymen that truth for which their martyr forefathers nobly witnessed at the stake.'"

Although the importance of this work was fully realised, friends of the Society felt that it could not be pressed immediately. The Society seeking to aid the Reformers was nearly crushed by a heavy debt, the accumulation of former years, when more work had been undertaken than was consistent with the funds at the

disposal of the committee. The first necessity was the extinction of this debt, and noble sacrifices of time and money were made by Lord Plunket and other friends to this end. It was not, however, till 1887 that it could be said that this burden was lifted off. In the same number of the periodical in which the glad news was announced there appeared a fresh appeal from the Archbishop on behalf of the Madrid Church, and in the beginning of the following year an acknowledgment was made of a generous promise of £500 from Mr. C. H. Bousfield, who had already done so much for the Reformed Church in Spain. Soon after a lady, encouraged by the example of Mr. Bousfield, sent another £500. Smaller donations began then to flow in, and the prospect brightened. The Archbishop put out another appeal in view of the then approaching Lambeth Conference, and the total was ere long £1,500. In January, 1889, a statement was published, showing that only £150 was then required towards the £3,000 necessary for the site. To use Lord Plunket's words on that occasion, we were "nearing land." Shortly afterwards a site was put up for auction in Madrid by the War Department, which was in every respect exceptionally suitable, and a bid for it was made. After much suspense and anxiety—for there was much opposition—the question was settled and the site secured. What with legal and other expenses there was, however, only about £200 left towards the building, and the amount required was very large—over £6,000! What was to be done? It was felt that to attempt all the necessary buildings at once would not be wise, and so it was decided to first build the schools, then the Pastor's house, and finally the church. "Let us rise and build," wrote the indefatigable President of the

Society, "although we must needs go by easy stages." Plans were drawn by an eminent architect in Madrid, donations for the "Building Fund" began to come in, and at the close of 1890 we were actually at work. The following is an account of the laying of the foundation stone, translated from *El Christiano*:—

"On the 19th of March [1891] we had the great pleasure of being present at the laying of the foundation stone of a beautiful Evangelical church, which the Congregation of the Redeemer (Calle de la Madera Baja) are going to build in Madrid. The ceremony was very simple, but highly interesting. Very few persons were present, as we did not wish to give our adversaries a pretext for saying that we had broken the article of the constitution forbidding public demonstrations on the part of the Dissenting Church. We Protestants try to set an example of respect to the law, as the authorities could testify in all parts if they wished to speak sincerely. Assembled, then, a little group, headed by the Bishop-elect, round the place where the stone was to be placed, prayers were offered to God, thanking Him in the first place for allowing the believers in the pure Gospel the privilege of seeing the beginning of His work, putting it afterwards under His direction, and asking His blessing for all those who, directly or indirectly, have promoted, and who sustain and defray the costs of the work. Immediately afterwards a bottle containing the record of this ceremony was placed in the hollow, and the Pastor of La Madera and some members of his vestry, with other Pastors assisting, helped in the placing of the stone, all hoping that the year will not close before the prayers and praises of the Gospel will have sounded in the place, and that the good news of

salvation by grace may there be preached. We afterwards examined very carefully the plans of the new building, and must say they pleased us very much. The site is divided into three parts, the central being intended for the church, the architecture being in the style of the sixteenth century. One side is to be for the rectory house and college for students, and the other for schools, library, meeting-room for synod, etc. What has greatly pleased us in the plan of the edifice is the excellent light the church will have, surrounded by two large courtyards, which might indeed be gardens; and the freedom that the schools for both sexes will have, such as few in the capital enjoy. We congratulate the Pastor and brethren of Madera Baja and ourselves, and earnestly hope the building will be happily finished."

This important event, however, was not to pass without public notice. A gentleman well known in the literary world of Spain was among the few invited to witness the laying of the stone. He was not a Reformer, but, like many of his fellow-countrymen, strongly in favour of religious liberty. An editorial article appeared a few days afterwards in *El Eco Nacional* from his pen, entitled "An Era." At the risk of my story becoming largely a compilation, which, indeed, is well-nigh unavoidable, I will quote in full this striking article, which itself indicates the progress which liberty of conscience is making in Spain. He writes: "The triumph of liberty of conscience has become at last a clearly defined fact in our country. On the afternoon of the 19th of March we were kindly invited to attend the solemn ceremony of laying the first stone of a building which an Evangelical or Protestant

Congregation is about to erect in the Calle de la Beneficencia. For the first time in the capital of Spain, in the capital of the nation called by antiphrasis, Catholic, the nation which till very recently has been one of the strongest bulwarks of all intransigent and intolerant principles—for the first time, after centuries of horrible persecutions, sacrifices, scaffolds, gags, and *sanbenitos*, the ministers and believers of a Nonconformist religion were gathered together, openly, in full daylight, although professing a religious faith and teaching which are not traditional in Spain, to lay the first stone of a new temple, which after all they are allowed to raise freely to the God of their emancipated consciences. This ceremony carried out in full daylight, and yet 'without causing the world to shake or the universe to tremble,' means, we repeat, in our country—once the country of Arbués and Torquemada—the triumph of liberty of conscience, the most solemn consecration of religious toleration—a liberty and toleration which may indeed seem to some quarrelsome and atrabilious characters a clear token of decadence and disintegration as regards the faith of our ancestors, but which to well-tempered and truly religious souls cannot mean anything else but a real victory of the true spirit of Christianity, revived by the humanising ideas introduced through the workings of civilisation in our present age! The peaceful co-existence of different religious denominations has been taught by example to those connected with the various Churches as the practical lesson learnt by those nations which faced boldly the crisis of the Reformation. In these nations the mutual respect due to the rights of conscience was soon recognised, and the continuance of social

intercourse rapidly smoothed away the asperities which present themselves wherever an exclusive and dogmatic doctrine comes into contact with what are considered rival opinions.

"As we were left behind in the march of civilisation, and were pushed on by the mechanical force of political circumstances rather than by the virtue of national energy, we have been towed, so to speak, into the general movement of those countries which are at present in the van of progress. But we are in at last! This is a fact, and it must not be understood that this tolerance and respect for the belief of others is a mere concession to be regarded in the light of a favour. Rather, it is a tribute paid to those rights and privileges of 'conscience' whereby alone we can establish a reign of peace between those various religious communities which as a fact, and in accordance with law, are now established throughout Spain. We have entitled our article 'An Era,' because the 19th of March, 1891, will be a memorable era in the history of religious liberty in Spain. To understand better the full significance of what then took place, let everyone who entertains a sacred respect for conscience come back with me three centuries, and let us try to recall one of those scenes of savage intolerance—one of those solemn *autos da fé*—which for the sake of the splendour of the church, and with a view to excite the religious feelings of our forefathers, the 'holy' tribunal of the Inquisition deemed it necessary from time to time to hold. Let us, in imagination, regard ourselves as assisting at one of those public burnings instituted for 'the greater glory of God,' for the strengthening of faith in 'pious' souls, and for the purifying with fire the pestilent atmosphere of heresy. Let us recall, I say, this spectacle

so edifying and so useful for cauterising with fire the morbid cancer of doubt and unbelief. Yes, let us revive in our memory to execrate it, to curse it, one of those horrible scenes of fanaticism in which a man appears burning another in the name of God—in the presence of God—and (oh! what a sarcasm!) praying to God for him! Ah, if it was thought necessary to destroy, to utterly abolish, the power of consciences prone to question the power of the Church, it was considered necessary to limit the power of thought always inclined to deviate from the Church; it was necessary, in a word, to seal with a red-hot iron those heretic lips always ready to say something the Church had not said! And no one dared to protest then even in thought, no, not in the innermost recesses of the mind, nor in the most sacred shrines of the heart. No one dared to protest, not even in secret, in solitude, or in silence, because such protest might reveal itself in a look, in a movement of the face, in a respiration of the breath, in the print of a foot, and be discovered by that odious tribunal, that infamous power, which, having a spy to watch every conscience, and an ear open to every secret, could discern the rumour of thoughts and the noise of ideas, holding its examination 'in darkness,' and executing its sentence 'in the light,' with the executioner on one side to kill, the fire on the other to extinguish, and the cross above to blot out every responsibility! Oh, my God! what a multitude of horrors, of infamous crimes, have been committed in Thy Name, and under the shadow of Thy Cross—that Cross that was once consecrated by the most signal example of tolerance and pardon the world has ever known! There, on the *Quemaderos* (burning places) the materials are being heaped up for a fire to be

lit in the Name of the God of Calvary for the purpose of consuming with infernal tortures the bodies of some unfortunate persons who have been declared 'herejes' (heretics) by the dark tribunal which in derision, no doubt, of the most sacred rights of the conscience was called 'holy.' Fools! you can only burn bodies, but not ideas! When the flames go up, the ideas which you intend thereby to destroy go up also! Never are doctrines better propagated than immediately after a martyrdom—after some sacrifice whereby the expansion of those ideas can be more clearly manifested! It seems as though an invisible genius were scattering abroad from conscience to conscience those thoughts which ascend upwards when the parting sigh escapes from the scaffold, together with the last sparks of the heresy-destroying fire. Oh! if flames will gain ground, although the first spark which lit them may be extinguished, so surely ideas are like unto fire. They will multiply and extend themselves, although the head which first engendered them may be reduced to powder. Even in the hot ashes the spirit of the victim still remains—'heretic' more than ever, active and free more than ever—to proclaim and to propagate far and wide his thoughts! And meanwhile the black smoke surrounding the pile prevents the martyrs from uttering their cries of supreme suffering, and their executioners from uttering their horrible imprecations, all the more horrible because of the prayers they are offering for the heretic souls! Let us shut our eyes upon these execrable scenes, upon these saturnalia of intolerance, and let us contemplate with thankfulness this present age of blessed liberty and true religious progress, when, in the Name of God, we can only bless and not curse; when, in the

name of religion, we can only love and forgive, not burn, or erect scaffolds, or dress with *sanbenitos*, or fix gags!

"Everything tends to show that the time of religious wars and persecutions is gone for ever. The present generation does not mark with the stigma of 'reprobate' those who differ from the dogmas and beliefs of the traditional religion. The Catholic of to-day, no longer fanatical and irreconcilable as before, stretches forth his hand with kindness to the Protestant as well as to the Freethinker, the Rationalist and the unbeliever, and instead of insulting them by word and deed, as if conviction could be enforced by dictation or torture, tries to persuade them with the truth and the holiness of his faith. The ardent believer of to-day, instead of taking part, full of self-satisfaction and religious unction, in the burning of heretics, attends, on the afternoon of the 19th of March, the ceremony of laying the first stone of the new building which is being erected to God by the descendants of those who were burned with so much fruition by our parents in the sixteenth century.

"Yes, the Catholic and the fervent believer of to-day, instead of fleeing from the intercourse of the heretic, as he would have done yesterday, comes on the 19th of March bareheaded, and, together with the ministers and believers of a religion which is not his, prays from the bottom of his heart to the Heavenly Father of all beings for such a blessing on the works of the new temple about to be erected in His name as may ensure for it at the last a safe completion!

"What a beautiful contrast! What a magnificent picture of love and tolerance! Yesterday the heretic was burnt; to-day one prays with him. Yesterday he

was hated; to-day his hand is grasped with kindness. Yesterday it was cursing; to-day it is blessing. Glory to progress!—the religious frontiers have disappeared."

These are remarkable words from one who is nominally a Roman Catholic, and it is a striking feature of the times that such an article was allowed to appear in the daily press of Spain.

To give in detail all the incidents marking the collection of the necessary funds would require too much space; suffice it that, owing to many sacrifices by rich and poor, the money was raised, and that the work was never stayed for lack of funds from the laying of the foundation stone until the whole edifice was completed. It is a simple record of Christian generosity and devoted work on the part of those who had the welfare of the Reformers at heart. On the 27th of September, the same year, part of the building was ready, and it was decided to remove the service from the Madera Baja to the new building. The Sunday previously, September 20th, the last service was held in the old place. It will be readily understood that it was a very solemn and moving occasion, as that building is connected with so many memories both of the Reformers in Madrid, and, indeed, of all Spain. How many had there heard the good news of the Gospel! How many times from that pulpit the truth of the Gospel, and the necessity of a consistent life had been preached! There for a long time the voices of Ruet, Carrasco, Astray, Alonso, Castro, Cruellas, and Cabrera had been heard. Most of these have passed away, but their names will never be forgotten by Spanish Christians. Many who are now at work in the wider field have been there instructed, and there many

once sat who desired to see this day and did not see it. No, the place will never be forgotten. The Bishop-elect was much moved as he related these facts in his last sermon. He was speaking, he said, to some who, having heard and accepted the Gospel twenty-two years before, had attended the services ever since; to young people who had been baptised and educated there; to some who had been married there; and he had in remembrance not a few "who had gone to be with Jesus."

But in spite of these holy memories, no one regretted to leave the place, for every heart was filled with hope that the new building would bring a fresh blessing both to its own congregation and to many as yet holding aloof.

The first service in the new building on the following Sunday was a happy occasion. It was a date to be remembered. All those who were present showed in their faces a glowing satisfaction as they realised to some extent the long-cherished hope of the congregation. Hearty were the prayers and thanksgivings, and loud were the responses and earnest the words spoken by the preacher. The church was not yet built, and for some time the services were held in what is now the Synod Hall, a commodious room, and one well suited and arranged for temporary occupation on Sundays.

In November of the following year (1892), notice was given to the Society in London that the church building was completed and ready for the opening, and Lord Plunket decided to visit Madrid for the consecration. I was privileged to act on that occasion as his Grace's chaplain, and as I then wrote the accounts of what happened, I shall give here the copy of what I sent to the press.

"In the middle of the night of November 30th,

at the important junction Medina del Campo in Spain, there was a remarkable and somewhat unique gathering of many who for a long time have been working on behalf of a Reformed faith in Roman Catholic countries. Some had never met before, and after the purpose of this meeting is accomplished may never meet again. I had travelled from the frontier station with Père Hyacinthe Loyson, Count Enrico Campello, the Rev. Ugo Janni (San Remo), Mr. and Mrs. W. McCall, and Mr. W. Smith, engineer from Oporto. At Medina del Campo, on looking out, I saw the well-known form of Lord Plunket, and with him the Bishop of Clogher, the Rev. J. B. Cabrera, Canon Meyrick, and the Rev. A. Robertson (Venice). The meeting was most cordial, and if the night's wind blew coldly, hearts were warm, and warm were the greetings of brothers long separated. The difficulties of languages were great, but it was remarkable to see how they were overcome It seemed as if, indeed, we had a Pentecostal blessing, for in different tongues each was telling to the other of the blessings of God upon his work. I learned from Lord Plunket of very interesting visits paid by him and the Bishop of Clogher to Villaescusa, Salamanca, and Valladolid. At the former place, quite 400 people gathered to the service, and forty of the young people were confirmed. At Salamanca 125 people had been present at the service in the evening. At the Holy Communion service in the morning there were twenty-five who partook. At Valladolid there were 120 people present at an evening service, and fourteen young people were confirmed. I give these statistics because some very erroneous statements have gone forth as to the attendance in these places.

"The afternoon of the next day I attended the meeting of the Synod of the Reformed Church, presided over by the Rev. J. B. Cabrera, Bishop-elect. The meeting was held for the first time in the New Synod Hall, a commodious room, and nicely arranged. Round the walls are copies of the famous pictures by Ribera of the twelve Apostles, painted by a daughter of the Rev. J. B. Cabrera. There were twenty-three pastors and delegates present from different parts of Spain. The visitors occupied seats on the platform, and at the close of the preliminary business Lord Plunket and the Bishop of Clogher both addressed the Synod, a translation of their words being given by Señor Cabrera. Père Hyacinthe also gave an eloquent address, which was received with much enthusiasm.

"On Saturday (3rd) we heard rumours of some technical difficulty that had arisen with the authorities, and great was our anxiety, which, as the next day proved, was not without cause."

On Sunday evening (4th) I communicated to the *Record*, and other English and Irish papers, the following account of what had happened: "We have had a very exciting day, and one that will be marked in the history of the Reformed Church. Owing to political disturbance, and the resignation of the Alcalde, it was impossible to obtain legal permission to open the church, and the idea had to be given up.

"It was decided, however, to hold the Ordination and Confirmation services in the Synod Hall, which had been used for the past fourteen months. The hour fixed was 11 o'clock. I left the hotel at 10.30 with Père Hyacinthe, Count Campello, and other friends, for the church. When we got to the corner of the Calle Beneficencia, we were astonished to see a large crowd

of people gathered in front of the church, and a number of the civil guards at the door.

"We found, to our dismay, that an order had come from the Government that no service was to be held in any part of the buildings, and no one was allowed to pass into them. What was more inexplicable than all was the order that no one was to enter the private house of Señor Cabrera, and that no one could come out and re-enter. Thus the Archbishop of Dublin, the Bishop of Clogher, and Canon Meyrick, who were the guests of Señor Cabrera, were practically prisoners in the house. I shall not soon forget the Archbishop opening the window, and calling to me that he was to all intents a prisoner, and sending me with a message to the British Ambassador, asking for an interview. Great indignation was expressed by the crowd at this invasion of the rights of the citizen, and this violation of the sacredness of a private house, which is happily rare, even in Spain. One continually heard someone in the crowd say, 'It appears as if the Inquisition had come back again.'

"In order to see the Ambassador, as requested, Lord Plunket packed his luggage and left the house, coming to my hotel. It was arranged eventually, after much consultation, that the Ordination service should be held in a building kindly lent for the purpose by Mr. Jameson, agent of the British and Foreign Bible Society, and the hour fixed was three o'clock. I need hardly say that this quite unexpected difficulty has been sorely felt by the congregation of Reformers, but the wise words of the Archbishop kept a storm from rising. Señor Cabrera was much affected by the occurrence.

"At three o'clock, in the Calle Leganitos, the scattered congregation re-assembled, and notwithstanding the

difficulty, one was glad to see some 200 people had braved the matter and gathered for the service. The clergy present, who were all robed, consisted of the Archbishop of Dublin, the Bishop of Clogher, Canon Meyrick, Dr. Noyes, Père Hyacinthe, Count Campello, the Revs. Ugo Janni, A. Robertson, J. B. Cabrera, F. Palomares, V. Baquero, J. Vila, J. J. Riall, E. Martinez, D. Regaliza. The clergyman to be admitted to the priesthood was the Rev. D. Regaliza, pastor at Villaescusa, who wore the white stole crossed, white being the colour adopted by the Reformed Church, after the ancient Mosarabic rite. The Rev. V. Baquero read the first part of the Ordination service, the Rev. J. Vila the gospel, and the candidate was presented by the Rev. F. Palomares. The service was of a most solemn character, and many present were moved to tears. The Archbishop of Dublin gave the address, in which he said: 'Dear brethren in the Lord, before we proceed to invoke the aid of the Holy Spirit in that ancient hymn which has come down to us from primitive times, and before I proceed to the solemn rite which we are to celebrate to-day, I desire to say a few words with regard to the position I occupy to-day. I wish it to be clearly understood that I claim no jurisdiction or authority in this Reformed Church beyond that which this Church has invited me to assume. Nor do I come here to obtrude my services upon you contrary to the canons of the ancient Catholic Church. According to those canons a bishop, before undertaking duties outside of his diocese, is bound to consult the bishops of his province, and to act in accordance with them. I have consulted with the bishops of the Church to which I belong, and I am to-day acting with their sanction.

"'These canons also require a bishop not to undertake such duties without request having been made to him. I come to you to-day at the earnest invitation of your Church, to undertake the duties which you cannot at present carry out for yourselves. I did not think it necessary to consult the bishop of the territorial diocese of Madrid, for I would not do so much injustice to his Christian charity and his common-sense as to suppose that he would claim jurisdiction over those who are practically excommunicate from his fold. In the cause, then, of religious liberty and of Christian charity, and at the request of the Reformed Church, I am here to perform this office.

"'I also wish to say that I do not desire to do anything contrary to the laws of this country. I am thankful for the measure of toleration which now exists, and if difficulties have appeared, I feel convinced that they have been caused by some misunderstanding, and that the authorities, when they find that they have been under a mistake, will desire at once to set matters right. Our brother who is to be admitted to the priesthood to-day will be ordained under exceptional circumstances. Upon his head will be laid the hands of representatives of different Churches and of many races, who thus manifest their unity in Christ.'

"The ordination service was then held, during which about ninety persons partook of the Holy Communion, and sixteen were confirmed."

It was a significant fact that the well-known Señor Emilio Castelar called at the hotel the following morning and remained to breakfast.

The next day *El Globo*, a leading Liberal journal had an editorial article upon the subject, in which the

writer said: "It is disgraceful that the Archbishop of Dublin should return to his country, and there bear witness to the intolerance which rules here. But it is, above all, unjust and illegal to ignore a sacred right which the Protestants invoke in order freely to hold their religious services under the shelter of the constitution."

Thus the consecration of the church was postponed. Great was the disappointment to the Reformers, and yet there was something to encourage them. The facts above related called public attention to their work, and, no doubt, greatly stimulated its progress. For nearly twelve months the dedication was necessarily delayed, but the day came when not only was their church consecrated but their Bishop also, and that without let or hindrance. The account of this is given in another chapter. One vexatious order still remains unrescinded. The main door at the west of the church opening upon the street is not allowed to be opened; the congregation must enter by a side door. Let us hope that this restriction will soon be taken away. Thank God, all is finished now and paid for, and this beautiful block of buildings raised to the glory of God will doubtless be, for many a year to come, a centre of strength to the Reformers in Madrid, and in other parts of Spain. Too much cannot be said of the self-sacrifice of his Grace the Archbishop of Dublin, who by his perseverance and generosity secured the necessary funds. The church and site is being transferred to a company formed in London, with power to hold property in Spain for the use of the Reformed Church.

CHAPTER IV.

THE LAMBETH CONFERENCES AND THE REFORMED CHURCHES.

It may be well, before proceeding further with our narrative, to review briefly the steps taken from the first for obtaining the transmission of the episcopate to the Reformed Churches of Spain and Portugal.

The difficulty of obtaining the services of any Bishop of the Anglican Communion for ordinations and confirmations was keenly felt by the Reformers at the very earliest stage of their movement. Accordingly, when the press gave notice of the first Lambeth Conference of Bishops as about to meet in July, 1878, it was resolved that this was a fitting opportunity to make known the need and press the case, and a Memorial was drawn up by the nine congregations, which then formed the combined organisation of the two Churches, in the following terms and duly presented to the Conference :—

"Memorial from Reformed Congregations in Spain and Portugal to the Bishops of the Church of England.

"To the Right Reverend the Archbishops and Bishops of the Church of England.

"We, the undersigned members of the Spanish and Portuguese Reformed Episcopal Church, venture to address your Lordships on a matter of grave importance

to the well-being of our Church, and, as we believe, to the cause of religious reformation in the Peninsula. Though terming ourselves Episcopal, we are so as yet only in name and principle, and we would therefore earnestly request your Lordships to consecrate a Bishop for us—the first Bishop of an independent Peninsular Church.

"Our reasons for venturing to hope that you will take this request into your favourable consideration are as follows :—

"Convinced that an *ab intra* reformation of the Roman Catholic Church in the Peninsula is impossible, we have formed a separate Church, and are working under a Society—the Spanish and Portuguese Church Missions, which has as its patrons two of the Bishops of your Church.

"Convinced, too, that you sympathise with the work of reformation in the Peninsula, we would urge upon you most earnestly our belief that a church framed as regards both doctrine and discipline upon the model of the Church of England is the best fitted and most likely to meet with wide and permanent success.

"A (so-called) episcopal work having now been in existence both in Spain and Portugal for ten years, there is a great and urgent necessity that we should have a Bishop at our head to ordain our candidates for the ministry, to confirm our children, to assist and direct us in the work of organisation, to unite us more closely together, and to encourage both our workers and our congregations generally by Christian counsel and supervision.

"Some of our candidates for the ministry have been awaiting ordination for years, and have as laymen

ministered during that time to congregations who have been dependent for the sacraments upon the occasional visits of an episcopally ordained minister.

"We believe that the possession of the episcopate would give us a far better position in our contest with the Roman Catholic Church, and would draw into our ranks many who, while alive to the corruptions of Rome, feel a strong objection to uniting themselves with a Church which is not episcopal.

"We would respectfully call your Lordships' attention to the following declaration of our principles, which, with the exception of some necessary alterations, is the same as that of the Church of Ireland.

"(*a*) The Spanish and Portuguese Reformed Episcopal Church accepts and unfeignedly believes all the Canonical Scriptures of the Old and New Testament as given by inspiration of God, and containing all things necessary to salvation, and desires ever to hold the faith of Christ as professed by the Primitive Church.

"(*β*) The Spanish and Portuguese Reformed Episcopal Church will continue to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and will maintain inviolate the three orders of Bishops, Priests, Deacons, in the sacred ministry.

"(*γ*) This Church as a Protestant Church affirms its constant witness against all these innovations in doctrine and worship whereby the primitive faith has been from time to time defaced and overlaid.

"(*δ*) This Church retains and approves the Book of the Articles of Religion, commonly called the Thirty-nine Articles, together with the Book of Common Prayer and administration of the sacraments, and other rites

and ceremonies of the Church, and the form and manner of making, ordaining and consecrating of Bishops, Priests, and Deacons, according to the use of the Church of England, and this Church will continue to use the same, subject to such alterations as may be made therein from time to time by the lawful authority of the Church.

"(ε) This Church will maintain communion with the Church of England, and with all other Christian Churches agreeing in the principles of this declaration, and will set forward, so far as in it lieth, quietness and peace and love among all Christian people.

"(η) This Church as regards organisation hopes to constitute itself as far as possible upon the model of the Anglican Churches, differing from them only in such matters as the circumstances of the Peninsula may render advisable.

"We would further urge upon your Lordships that it is important, both for other reasons and to draw closer the bonds of union between ourselves and the Anglican Communion, that our first Bishop should be a clergyman of the Church of England, and we would suggest the extreme advisability that he should be one who is acquainted with the character of the people of the Peninsula, and able to speak both Spanish and Portuguese. Should your Lordships feel enabled to consecrate a Bishop for us, we would wish to leave the nomination of our first Bishop in the hands of his Grace the Lord Archbishop of Canterbury and the Right Rev. the Lord Bishop of London. Should your Lordships, on the contrary, feel unable to consecrate for us, we venture to beg you in that case to kindly take such steps as may enable us to procure the episcopate from the Church of Ireland, and under these circumstances we should desire

to leave the nomination of our first Bishop in the hands of the Irish Primate, the Lord Bishop of Armagh.

"Should your Lordships bestow upon us the episcopate, you will do us an act of brotherly kindness for which we shall be for ever grateful, and we believe that you will do very much to bring about unity of action and sentiment in reformation work in the Peninsula, as well as to give a powerful impetus to that work itself.

"Awaiting your reply, which the Director of the Spanish and Portuguese Church Missions, the Rev. L. S. Tugwell, will kindly receive for us, praying that the God of all grace will bless you and enable you to help us in this very important matter, and asking for your Christian sympathy and prayers, we are, with much respect, your Lordships' obedient, humble servants:—"

(Here follow the signatures of native Spanish and Portuguese missionaries and churchwardens of nine congregations.)

This memorial was laid before a Committee of Bishops at the Lambeth Conference (1878) and considered by them. The following resolution was unanimously adopted: "That your Committee, having carefully considered a memorial addressed to the Archbishops and Bishops of the Church of England by four priests and certain other members of the Spanish and Portuguese Reformed Episcopal Church, praying for the consecration of a Bishop, cannot but express their hearty sympathy with the memorialists in the difficulties of their position, and having heard a statement on the subject of the proposed extension of the episcopate to Mexico by the American Church, they venture to suggest that, when a Bishop shall have been consecrated by the American Church for Mexico, he might be

induced to visit Spain and Portugal and render such assistance at this stage of the movement as may seem to him practicable and advisable."

Acting upon this resolution, the Archbishop of Canterbury (Tait) sent the following communication—

"Now we, Archibald Campbell, by Divine Providence Archbishop of Canterbury, having taken into consideration the foregoing resolutions, and having likewise been informed that the Right Rev. Henry Chauncey Riley, D.D., consecrated to be Bishop of the Valley of Mexico, is ready to visit Spain and Portugal for the purpose of advising and otherwise assisting the members of the aforesaid Spanish and Portuguese Reformed Episcopal Church, do hereby commend the said Right Rev. Henry Chauncey Riley, D.D., to the sympathy and goodwill of the faithful in Christ Jesus. Given at Lambeth under our hand and Archiepiscopal seal, this nineteenth day of December, in the year of our Lord one thousand eight hundred and seventy-nine, and in the eleventh year of our translation.

"(Signed) A. C. Cantuar."

Bishop Riley having received the foregoing letter of commendation, wrote on the 29th of December to the Rev. L. S. Tugwell, stating that he proposed to visit the Peninsula in the spring of the following year. Bishop Riley had also received a letter of encouragement and sympathy from the Most Rev. Lord Plunket, Bishop of Meath.

Accordingly, in February, 1880, we find Bishop Riley in Madrid, where he received a hearty welcome from the congregation attending the ministry of the Rev. Juan B. Cabrera. The Bishop attended a large gathering

on February 24th, when it was decided definitely to join with the congregations in Seville and Malaga for the purpose of constituting a Spanish Reformed Church. The congregation present accepted without a dissentient voice the general bases of discipline which had been proposed, and named a parish *junta* for the year, giving to it the faculty of electing a delegate to the General Synod about to be held.

At the beginning of March, the first General Synod of the Spanish Church was held in Seville, and was attended by clergy and delegates from the churches of Madrid, Seville, and Malaga. The Bishop of the Valley of Mexico presided. The general bases of discipline which had been previously accepted by the congregations were received and adopted, the Spanish Episcopal Church was formally constituted, and the Rev. Juan B. Cabrera was unanimously elected as Bishop-elect for the Reformed Church. Until the Bishop-elect should be consecrated, Bishop Riley was asked to exercise his episcopal functions in the church. In this capacity he ordained as Deacon and subsequently as Presbyter, Don J. Dominguez, the Pastor at Malaga. Señor Dominguez had been educated in England for five years, and since his return to Spain, four years previously, had worked in Malaga, and given them full proof of his aptness for the ministry.

The following month a communication was sent from the Synod of the Spanish Church to the Standing Committee of the Lambeth Conference. The following extracts from this document will be of interest :—

"The Spanish Church declares herself to be the faithful guardian and teacher of the Holy Scriptures, the only rule of faith and life, and to maintain and teach the

faith once delivered to the saints. She preserves and administers the two sacraments of Baptism and the Holy Communion, maintains the orders of Bishops, Presbyters, and Deacons of the Primitive Church, and recognises, as her Governor and Head, the Lord and Redeemer Jesus Christ.

"The Spanish Church has its basis of general discipline. Its first Diocesan Synod and its first General Synod were held in Seville during the month of March this year, when both were attended by the much-valued presence of the Right Rev. H. C. Riley, D.D., to whose wise counsels it is largely and gratefully indebted. The Spanish Church in its national character is now forming a liturgy based on the ancient Mozarabic rite,* and necessary steps have been taken that in accord with the Church of Mexico, and with its valuable co-operation, results may be expected which shall fully satisfy the desire of possessing a liturgy which may be used in every country where the Spanish language is spoken, and serve as a bond of union among the Hispanian Churches. We believe in Christian unity. We believe in the Communion of Saints, and are convinced that this fellowship is formed by the bonds of faith, made fast by those of love. In this assurance we apply to you, asking your fellowship, friendship, and sympathies. Pray for us, enlighten us with your mature counsel, and

* By the term Mozarabic Liturgy is meant the liturgy in general use in the Spanish Church from the time of St. Isidore of Seville, who, about the beginning of the 7th century, arranged it in its present form, until the 11th century, when it was set aside (except in one or two places) through Romish influence. As to the name *Mozarabic*, Neale says: "The real derivation is simple enough: *Arab*, *Arabe* signifying an Arab by descent (like Hebrew of the Hebrews): *Arab*, *Most Arabe*, an Arab by adoption, the latter term having been gradually softened and applied to the liturgy."

strengthen our hands with a little out of the abundance of those good things wherewith the Lord in His loving kindness has blessed you. It is a great privilege to have brethren unto whom we may turn, and surely it is no less a privilege to be able to succour and defend the feeble, and those who are in want. The Spanish Church looks to you for assistance, and asks you to receive her friendship, love, and profound gratitude.

"We venture to indicate some of our pressing necessities. It is indispensable that a theological seminary be established as soon as possible, unless our Church has to be indefinitely confined within its present circumscribed limits. Our anxiety on this point is very great.

"We also desire a church in Madrid. The largest Spanish congregation is unquestionably that of El Redentor, in this city.

"The building in which its services are held is an old ruinous house quite inadequate to meet the demands made upon it, while its annual rent is £160, a sum kindly provided by some good brethren in Holland. The architects advise us to leave the house on account of its dilapidated state, but hitherto no opportunity has occurred for doing so. We are anxious that when a change is made the congregation should have a church purposely built upon a site of historic associations. During the year 1869, when the question of religious liberty was discussed in the Spanish Parliament, by a coincidence, the works for extending the boundaries of Madrid were being carried on at the same time. In these works the line of a street passed through the centre of a site called the '*Quemadero*,' where the horrible *autos de fé* were anciently celebrated. Ashes of the martyrs were discovered, and many had the

privilege of finding precious relics. To the said street had been given the significant name of Carranza. Upon the Quemadero, the actual spot of the *autos de fé*—upon this land bedewed by the blood of martyrs, if it be possible to buy it—we desire to raise a church, suitable buildings for schools, and a theological seminary, and are confident that with your aid this may be speedily accomplished. A good church upon this spot would not only supply a great want felt in Madrid, but would also be a permanent protest against the intolerance and barbarity of Romanism, the triumph of truth over error, and the most appropriate resting-place for the ashes of the victims of the Inquisition. But whether on this spot or elsewhere, the Spanish Church requires a place of worship and seminary which shall form the centre of its work throughout the country. . . . . Apprising you that we have conferred full powers of representation upon the Right Rev. H. C. Riley, D.D., and the Rev. L. S. Tugwell, from whom full information may be obtained, we conclude, praying to the Lord for your spiritual and temporal welfare, and by offering you the dutiful homage of our Christian love and gratitude. In name and by charge of the General Synod of the Spanish Church.

"(*Signed*) Juan B. Cabrera, *Bishop-Elect.*
Andres Sauchez del Real,
Secretary.

"*Madrid, April 3rd,* 1880."

We have given in another chapter the account of the rise and progress of the Portuguese (or Lusitanian) Reformed Church, and have referred to the fact that representatives from Portugal joined with those of Spain in the original petition to the Lambeth Conference. In

accordance with the resolution of that Conference, Bishop Riley paid a visit to Portugal and explained to the congregations there how the question stood. After this visit the Lusitanian Church gathered in Synod and addressed a communication to the Standing Committee of the Conference, some extracts from which we will now give, omitting those portions which are common to the Spanish letter quoted above. After expressing gratitude for the warm sympathy manifested by the Conference, and referring to the visit of Dr. Riley in pursuance of the resolution then passed, the Synod said :—

"At the time of the Bishop's visit, our Church was composed of three congregations. Since that time two other congregations have decided to join us, and we are now taking the necessary measures to complete the union, and bring them within our organisation. Our Church therefore consists at present of five congregations, each of which has its school attached. Each congregation has a minister at its head. Of these ministers, four are in priest's orders; the fifth is a layman.

"Believing that a reformation from within the Church of Rome is impossible, we have accordingly separated from her, and formed our present Church, which, instead of being Roman and foreign, is national and Portuguese, and seeks to give to every dweller in this kingdom the pure Gospel of our Lord Jesus Christ.

"As regards our faith, liturgy, and government, we have bound ourselves *not* to teach any doctrine contrary to the Thirty-nine Articles of faith of the Anglican Communion.

"We omit the thirty-fifth Article as the Homilies

do not exist in Portuguese. We also omit the local allusions in the other Articles, and the clause which permits capital punishment, inasmuch as this penalty has been abolished in this kingdom. We have always used the Book of Common Prayer of the Church of England, and we have now solemnly adopted it, subject only to such alterations as the supreme authority in our Church may deem fit to make in it, in order to adapt it to the circumstances of this country. And as regards Church government, we desire to retain the episcopal form, because we deem it to be most conformable to the teaching of the sacred Scriptures and the practice of the Primitive Church. In fine, we have thus always sought to maintain Evangelical truth and Apostolical order.

"We accept the Bible as the only rule of faith; we uphold the great Catholic doctrines of the Unity in Trinity and the Trinity in Unity, of the divinity and all-sufficient atonement of the Saviour, of justification by faith, and sanctification by the blessed Spirit of God. Following the Primitive Church, we admit two sacraments only—Baptism and the Supper of the Lord; and desiring in all things to conform to the primitive model, we have adopted episcopal regimen and a liturgical service.

"Such, then, are our principles; you cannot fail to sympathise with us, and if you sympathise with our principles, we are sure you will also sympathise with our wants. We need your sympathy, your prayers, and your help. Our people are poor, and are face to face with a dominant and hostile Church; they cannot as yet maintain their Church. Like the woman at Bethany, they have done what they could for the Lord, and each year they endeavour to do more; but it is almost certain

that for a good many years yet to come, this incipient Reformed Church will have to lean in a great measure upon foreign help. We need a training college for our ministers and teachers. We need churches. At present we have not one church building in the capital.

"Our congregations meet in private houses, and we are convinced that as long as we do not possess edifices consecrated to and duly fitted up for the worship of God, it will be difficult to attract the wealthier classes to our services. We desire to thank you very cordially for the kindness which you have shown us in time past, and we pray to God, the Giver of all good and perfect gifts, to bless you abundantly, through Jesus Christ our Lord. We are, with the deepest respect,

"T. Godfrey P. Pope, *President of the Synod.*
J. J. da Costa Almeida, *Rio de Mouro.*
Rodriques Lobo, „ „ „
J. M. Chaves, *Church of Jesus, Lisbon.*
José G. Bandoin „ „ „
Candido De Souza, *Secretary and Minister of St. Paul's, Lisbon.*
J. G. D'Arango Velloso „ „ „

"*Lisbon, July* 19*th*, 1880."

For the next eight years, until the meeting of the Conference at Lambeth in 1888, the questions of the consecration of Bishops for these churches was in abeyance. The reports, however, show that the work of evangelisation and organisation went on vigorously, with a steady increase both of congregations and members. The publication of the liturgy and its hearty use in all the congregations formed a new and happy bond

of union, and a report most gratifying to all concerned was presented to the Lambeth Conference of 1888. Much anxiety was felt by all friends of reform in Spain and Portugal as the time drew near, but all felt that the cause being represented there by his Grace the Archbishop of Dublin—so warm and tried a friend, and one so well acquainted with all the details of the movement—everything possible would be done, so that there might be no further delay. It will be remembered that no report of speeches made in the Conference is made public; only the conclusions arrived at are given. With regard to this special question, the following resolutions were passed *nem. con.*:—

"(1) That with regard to the Reformers in Italy France, Spain, and Portugal, struggling to free themselves from the burden of unlawful terms of communion we trust they may be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organisation, as will permit us to give them a fuller recognition.

"(2) That without desiring to interfere with the rights of Bishops of the Catholic Church to interfere in cases of extreme necessity, we deprecate any action that does not regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion."

Now arose the question as to the meaning of the resolutions. It seemed quite clear to the friends of the Reformers that the Bishops of the Anglican Communion had re-affirmed their offer of help to those who are endeavouring to free themselves from the yoke of error and superstition, and moreover that they had repudiated the idea that those who for conscience' sake resist the

novel doctrines of the Roman Church are to be regarded as schismatics.

It was equally manifest that the Bishops had expressed the hope that these Reformers might be enabled to secure such Catholic organisation as would permit them to give on some future occasion a "fuller recognition." By no means did it seem possible to gather that it had been the intention of the Conference to put any bar in the way of the consecration of a Bishop. It was only necessary that any who might be called to act in the matter should satisfy themselves as to the need, and proceed with the caution demanded by the importance of the action, and carefully guarding against the use of any territorial title such as might imply an infringement of the rights of any other Bishop, or that the new Bishop desired to claim jurisdiction over any but those of his own communion. For this all friends of reform were deeply thankful, and hopes were raised high that ere long the reproach of an imperfect organisation might be removed. But the one most competent to speak and explain the mind of the Conference was the Archbishop of Dublin himself, and his statement was anxiously awaited.

It so happened that the annual meeting of the Society was held a few days after the close of the Conference, when the looked-for statement was made. His Grace said: "But there is another lesson to be learned from this Conference and from the Report which it has just issued. Coincidently with this uprising of the Anglican Communion in its new strength [of which he had just spoken] we find among the lapsed Churches of the Roman Communion throughout the world a widespread craving for reform upon the primitive model; and they

who are thus returning to the old paths seem all to regard the Anglican Communion as the one centre to which to look for sympathy and help in the hour of their perplexity and need. Let us see, then, how this remarkable coincidence affects our own position in connection with the Reformation work in Spain. In the first place it reminds us that this work is not an isolated movement, due to some local, spasmodic, transitory cause, but that it is part of a larger movement—a movement so general and so real that we can trace it to nothing else than the operations of that Spirit by whom the whole body of the Church is governed and sanctified. We cannot but feel, as we contemplate it, somewhat of the awe which the prophet experienced when in vision he saw the shaking amidst the dry bones. We see the fig-tree and all the trees putting forth, as it were, their leaves, and we know that the redemption of these nations is drawing nigh.

"Once more, not only do we behold these Reformers turning toward the Anglican Communion with a cry for help, but in this Report of the Lambeth Conference which I hold in my hand we find a ready response to their appeal. We find the Committee to whom these questions were referred repudiating the notion that those who have been excommunicated from the Roman Church are necessarily to be considered as schismatics from the Catholic Church of Christ. We find them reaffirming the offer of help and sympathy made by the Conference of 1878 to those who were endeavouring to free themselves from the yoke of error and superstition; in other words, we find that by the *imprimatur* of this Conference the very course which has been adopted by this Society is now described as

the course that ought to be followed by the Church at large. But there is another feature in the Report of the Conference which has a special interest in our eyes. Many of us have been looking forward with no little anxiety to the possible result of this Conference in relation to the proposed consecration of a Bishop for the Reformed Church of Spain, and there have been fears lest some utterance might be made which would close the door against the accomplishment of this object. Such fears, as we now learn, were groundless. The Conference has not, indeed, recommended that a Bishop should be so consecrated ; but this was neither expected nor (as I, who brought the subject before the Conference, can testify) was it asked. And for this simple reason : before definitely recommending such a step, it would have been necessary for the Conference to satisfy itself upon several points into which it was impossible for it, in the time at its disposal, to enter. The Bishops would have had to prosecute inquiries as to the reality and extent of the movement, the soundness of faith of those engaged in it, and the fitness of the person on whose behalf consecration was sought. This was manifestly out of their power. But let us see what the Report of the Conference does say upon the subject. It has expressed its sympathy with the 'brave and earnest men' who are seeking 'to free themselves from the burden of unlawful terms of communion.' It trusts they may be enabled to secure such 'Catholic organisation'—in other words, such an episcopate of their own—as may permit of a fuller recognition of their position. It enjoins caution in the taking of so grave a step, but it admits the rights of Bishops of the Catholic Church to interfere in cases of

'extreme necessity,' merely deprecating any action that does not regard 'primitive and established principles of jurisdiction.'

"Such, briefly, is the pronouncement of the Conference. It remains to ask what is meant by this reference to the *principles of primitive jurisdiction.* One thing it clearly cannot mean. It cannot mean that a Bishop has no right, under any circumstances, to exercise his episcopal office within the diocese (geographically defined) of another Bishop unless with that Bishop's consent. Such a pronouncement would involve a condemnation of the old Catholic Church of Holland, whose Archbishop did this very thing when consecrating Bishop Reinkens, and whose 'dignified and independent' position is in this very Report recognised with thankfulness. Such a prohibition would also condemn the whole body of the American Bishops who recently signed a declaration asserting not only their right but their duty under certain circumstances to adopt such a course; and who, in the case of Mexico and Hayti, have put that assertion into practice.

"It would also condemn the Church of England for authorising a Bishop of Gibraltar to exercise his episcopal office in dioceses under the jurisdiction of Roman Catholic Bishops, whose permission for so doing he is not expected to obtain.

"What, then, do these words mean? Simply this: that in the event of a Bishop being consecrated for one of these Reformed communities, he ought not to claim jurisdiction over any flock save his own, or to assume any territorial title wherefrom such a claim might be inferred. Such a condition was observed in the case of Bishop Reinkens, whose conduct in this respect is

praised elsewhere in the Report. To follow this example would seem reasonable. But that a Bishop should be precluded from ministering to the needs of those who, having been excommunicated and disowned by the Church of Rome, no longer belong to her flock, is an assertion which would be altogether inconsistent with the spirit of ancient usage, and which, as I have shown, could not have been intended by those who framed the resolution in which these words are found. Let me add that when in our sub-committee it was proposed to insert these words in the Report, I asked for a definite explanation of their meaning, and it was only on receiving an assurance that the interpretation I have put on them was a legitimate one that I consented to their being made a part of our Report.

"The result of the whole matter is that it remains perfectly open to any Bishops of the Anglican Communion to consecrate a Bishop for the Reformed Church of Spain without thereby running counter to the pronouncements of the Lambeth Conference, provided only that they proceed with the caution demanded by the gravity of such a step, and take special care that there shall not be conveyed to the Bishop so consecrated any such territorial title as would imply a claim on his part to jurisdiction over others not belonging to his own flock."

This explanation gave great satisfaction to all who heard it, and through the press to the thousands of Church people in England and Ireland who had been anxiously awaiting it. But, alas! from this time there sprung up an agitation in England with regard to the question which caused a serious delay. The extreme party—more, it is to be feared, in sympathy with Rome

than with the Reformers—raised objections on various grounds : some on the subject of jurisdiction, and others on some supposed defects in the liturgy ; and the war waged hotly in the Church press for many weeks.

Many of the objections arose from lack of full information of the facts, and were completely answered by Lord Plunket and others, who did all that was possible to give explanations and facts, and to remove false impressions. Questions were asked in Convocations, gravamens put forth, and petitions presented on both sides. All this had its effect. Some few wavering in their allegiance to the work were influenced to stay their hand, but old friends were firmer than ever, and many new friends were found who had only become fully acquainted with the work through the agitation about this question of the consecration.

Much anxiety was felt about the meeting of the Irish Bench of Bishops which was to be held in the early part of 1889, and the worst fears were realised when the following resolutions were made public, adopted at a meeting of the Bishops on February 19th of that year.

"(1) That in reply to the memorials presented to us by the Reformed Episcopal Churches of Spain and Portugal, a message be sent to the following effect :—That we, the Archbishops and Bishops of the Church of Ireland, continue to watch with unabated interest the efforts in which the memorialists are engaged, and cordially appreciate their desire for that further episcopal organisation without which their work of Church Reform must remain incomplete. But while willing to aid them so far as we legitimately can in securing the object which they have in view, we cannot shut our eyes to the wide difference of opinion which exists among the

members of the Anglican Communion generally, and even among ourselves, concerning many questions, some of principle, to which the prayer of the memorialists has given rise; and more particularly as to how far a compliance by the Irish Episcopate with that prayer would be in accord with the resolutions of the Lambeth Conference, to which body this matter was formally submitted at our instance. Nor can we ignore the doubts entertained by some as to whether the consecration by us of a Bishop for a foreign Church, and the use for such a purpose of a service differing from that prescribed in our own ordinal, is within our competence.

"Under these circumstances, we are compelled, in the interests of unity and peace throughout our own Church, and the Anglican Communion at large, to inform the memorialists that we cannot see our way to comply with their prayer. But, while so saying, we would express our hope that they may before long succeed in obtaining the aid for which they seek, from some source where the difficulties which embarrass us do not exist; and sincerely do we trust that they may secure thereby even a larger measure of sympathy and support than, in the event of our compliance, they might have reason to expect.

"(2) The Archbishop of Dublin having intimated to us his intention of shortly visiting Spain and Portugal, we hereby request him to convey to the memorialists the message contained in the foregoing resolution."

It was a great disappointment to all concerned, and one began to fear a very long delay before the accomplishment of our hopes. Especially must it have been a disappointment to the Archbishop of Dublin. But

instead of angrily resisting the judgment of his brethren, his Grace gave up for the time his cherished desire, while he retained his resolution to help his Spanish brethren, as he felt they so sorely needed. "A man of less even temper, we might say of less spiritual mind, might easily have been led to wash his hands of the matter and to throw upon his opponents . . . the responsibility of letting things in the Peninsula run their course and of seeing the disappointed aspirants to government by Bishops absorbed by Presbyterianism or inorganic Protestantism."

Very soon after this decision Lord Plunket paid his third visit to Spain, to convey the message of the Irish Bishops and to consult with the Reformers as to the next step. Following upon this visit, his Grace paid a visit to Germany, and made formal application to Bishop Reinkens, of the Old Catholic Church, and through him to Bishop Hertzog, of the Old Catholic Church in Switzerland, as to whether they could take part in the proposed consecration. But here unexpected difficulties arose and the negotiation fell through. A visit was also arranged to America for consultation with the American Church, but this was prevented by the serious illness and death of Lady Plunket.

We pass on now to notice an agitation that arose on account of the action of his Grace in ordaining Mr. Andrew Cassels, of Oporto, to the deaconate, as it forms an important link in our story. Lord Plunket had promised to perform episcopal functions for these Reformed Churches at their request, until they should obtain a Bishop of their own, and in the year 1891 ordained Mr. Andrew Cassels—long tried in the work—to minister to the congregation at Candal, a suburb of

Oporto. This action of his Grace caused an unwarrantable amount of criticism, and gravamens were introduced into the lower Houses of Convocation, both in the northern and southern provinces, in which an attempt was made to censure the Archbishop. But good arose out of this, for it caused considerable irritation in the Irish Church, which, occupying as it does an independent position, did not consider itself amenable to such animadversions. The natural result was the strengthening of the Archbishop's hands, and the issue of the following declaration from the Irish Bench of Bishops:—

"(1) That we express hereby our sympathy with the Reformers in Spain and Portugal, who, under many exceptional difficulties, are struggling to free themselves from the burden of unlawful terms of communion.

"(2) That, regarding their case as having become one of extreme necessity, and recognising the rights of Bishops of the Catholic Church to interpose in such cases, we do not feel called upon to protest against the action contemplated by his Grace the Archbishop of Dublin, who has announced his purpose of holding ordinations on behalf of the Reformers in Spain and Portugal in the course of the ensuing year.

"(3) That we have received with satisfaction his Grace's assurance that, when carrying that purpose into effect, he will confine his ministrations within the limits of those countries, and use during the laying on of hands the words enjoined in the service of our own Church.

C. P. Meath, C. Limerick,
M. F. Cashel, R. S. Cork,
W. P. Ossory, W. B. Killaloe,
S. Kilmore, C. M. Clogher,
J. Tuam."

This answer to the gravamen was most gratifying, showing that in the opinion of the Irish Bishops at least that gravamen was unwarranted, and that, to their mind, the doctrines of the Reformers did not differ in any essential respect from those of their own Prayer-book. The excitement drew forth a declaration of sympathy from the clergy of the United Kingdom, which was very largely signed. Indeed, petitions and counter-petitions mark the controversy at this period, but the climax was drawing near.

On February 21st, 1894, a meeting of the Bishops and Archbishops of the Irish Church was held at the office of the representative body, Dublin. The Archbishop of Dublin read the following communication to the Most Rev. the Lord Primate, from the Most Rev. the Lord Archbishop of Dublin, the Right Rev. the Lord Bishop of Clogher, and the Right Rev. the Lord Bishop of Down :—

"Most Reverend and Dear Brother in the Lord, we desire to approach your Grace, and through you our other brethren of the Irish episcopate, in relation to a matter which has much exercised our minds of late, and which we deem of great importance to the interests not only of the Church of Ireland, but of the Church of Christ at large. We refer to the resolutions adopted by the Synods of the Spanish and Portuguese Churches respectively towards the close of 1892, and made known to the Irish Bishops at their meeting on the 16th of March, 1893. In these resolutions, as your Grace will remember, the Reformers of Spain and Portugal described the great straits to which they were reduced from the lack of a native episcopate, and prayed the Irish Bishops under the altered circumstances of the

present time to reconsider the decision which they formed when presented with similar memorials in the year 1889. Upon a careful consideration of the whole question, and in the light of the deliberations that have since been held among ourselves upon the subject, we venture to submit to our brethren the conclusion at which we have felt it our duty in the sight of God to arrive. It is clear to us, in the first place, that the reason given by our episcopate collectively for the adoption of the resolutions of 1889 was not any objection on the ground of principle to a compliance with the prayer of the memorialists. That decision was evidently based on two principal grounds—first, 'a difference of opinion' which then prevailed to such an extent as to render it inexpedient, 'in the interests of unity and peace' that the Irish Bishops should take such a step themselves; and secondly, a hope which was then entertained that the memorialists might 'before long' succeed in obtaining the aid for which they sought from some other source. It has, we think, been made sufficiently plain that this 'difference of opinion' has undergone considerable modification, especially within our own Church. It has also become clear that the hopes which were entertained six years ago concerning the transmission of the episcopate to these Reformers from other legitimate sources have been unfortunately and hopelessly disappointed. Upon these grounds alone we are of opinion that the altered circumstances of the present time are such as fully to justify a reconsideration of the decision arrived at in 1889. But there is another reason for providing these Reformers with a native episcopate, which touches closely our relations with the sister Church of England, and which has recently obtained a special prominence,

In a resolution passed by the Lower House of the Canterbury Convocation, when dealing with a kindred question, complaint was made that candidates ordained by an Irish Bishop for the Churches of Spain and Portugal would thereby be placed on a par with clergymen ordained at home, and if appointed to home benefices, might claim institution at a Bishop's hands. For our own part, we deem this to be only one of the many disadvantages entailed by the continuous intervention of a Bishop from our own Church in the affairs of a foreign community. That such intervention is necessary and justifiable as a provisional expedient we firmly hold. But believing that it prolongs friction at home, and gives a handle to the enemies of Reform abroad, we are strongly of opinion that the sooner the present period of suspense and dissatisfaction is brought to an end by the transmission of a native episcopate to these Reformers, the better for the very 'interests of unity and peace' that prompted our former decision.

"Nor can we shut our eyes to the fact that in other respects the lapse of time has materially strengthened the claims of these memorialists. It is now almost fifteen years since these Reformers first approached the Irish Bishops with the same request which they are making at the present time.

"During that interval they have met with sore discouragements. They have encountered the bitter hostility of open enemies; they have been treated with apathy, sometimes with obloquy, by those whom they had expected to be their friends. And yet in spite of every inducement to obtain the episcopate through some irregular channel, or to throw in their lot with the various unepiscopal denominations by which they are

surrounded, they have nevertheless adhered with singular patience and steadfastness to the resolve that, come what will, their Church shall be organised after the primitive model. Each passing year has thus borne fresh witness to their constancy. But in the interests of justice and of church order alike, the time, we think, has come when the fidelity of these Reformers should be no longer subjected to so severe a strain. Meanwhile the movement which they represent has been deepening and spreading. As regards the organisation of their several congregations, the conducting of their services, the increase of their church offerings, and the intelligent and reverent use of their liturgy, a marked improvement is everywhere manifest. And what is better still, the evidence of spiritual life continues to abound on all sides. Nor is it of little moment to note that they are at unity among themselves, and exhibit towards their leaders—their Bishop-elect in Spain, and the President of their Synod in Portugal—a loyal attachment which betokens their fitness for an episcopate of their own. Lastly, the number of those at home who take an interest in these Reformers is daily increasing, and the society through which they receive aid occupies at present a position of greater stability than has ever been reached in the past. In view of all these circumstances, we now submit to your Grace the intention which—not lightly—we hope, we desire, God helping us, to carry into effect. Unless, as we trust may not be the case, we be met by a formal protest in the shape of a resolution passed by the Bench of Bishops, or by the General Synod of our Church, it is our purpose—God willing—under the further conditions specified below, to visit Spain and Portugal, and there to consecrate for each of these two Churches a Bishop who

shall have been chosen by the Synod of that Church, and of whose fitness we ourselves, after due investigation, shall be fully satisfied. It remains for us to say that, while so far prepared to comply with the request of the memorialists, we can only do so on the following conditions:—

"I. In the first place we shall require an affirmation by the Synods of these Churches of guarantees similar to those which, of their own accord, they offered in the year 1883, and which were to the following effect:—

"(1.) That until they shall have in each case three Bishops of their own, there shall be associated with their own Bishop or Bishops a Provisional Council consisting of two or three Bishops of the Church of Ireland.

"(2.) That during the same interval the Synod of each Church shall be pledged, (*a*) not to permit the election or consecration of any Bishop for the said Church without the written consent of the Provisional Council of Bishops; (*b*) not to alter or add to the doctrines, formularies, or discipline of the said Church without the previous approval of the Provisional Council; (*c*) to submit for the examination and sanction of the Provisional Council every resolution of a fundamental character that may be proposed for adoption by a future Synod.

"II. But secondly, we shall require that an endowment fund of at least £5,000 shall be guaranteed by those friends at home who may be willing to help in the accomplishment of this good work. We are willing that the guarantors, if they desire it, should pay in their contributions by annual instalments, spreading over five years, providing that the guarantee be made at once.

We shall also require that this endowment fund shall be invested, and allowed to accumulate at compound interest, and that until by this means (or by further contributions) it shall have reached the sum of £10,000 the Spanish and Portuguese Church Aid Society shall engage to make the yearly stipend of at least £300 a year to each Bishop a first charge upon their funds. Such are the conditions with which we are prepared, with God's help, to enter upon a work which, as we believe, He has given us to do. It is not a work of our own seeking. The doing of it, we are aware, involves a very grave responsibility, but in the face of such an appeal as that which has reached us from these Reformers in their hour of need, we dread far more the greater responsibility of leaving that work undone. We remain your faithful brethren in the Lord,

"Plunket, *Dublin.*
Charles M. Clogher,
Thomas J. Down.

"*February 20th*, 1894."

The foregoing communication having been considered by the Bishops, the following Resolution was proposed by the Bishop of Derry, and seconded by the Bishop of Cork: "That the Archbishops and Bishops do not see sufficient reason for departing from the spirit of their resolution of February 19th, 1889."

This Resolution was lost, and the following Resolution was then proposed by the Bishop of Killaloe, seconded by the Bishop of Meath, and passed, the Bishops of Derry and Cork not voting:

"That considering the length of time during which the applications of the Spanish and Portuguese Reformers for the consecration of Bishops have been before us, the

difficulties under which they have laboured, and the progress made during that time in numbers, in the adoption of liturgical services, in the building of churches and in the forming of congregations, they would not regard it as an indefensible exercise of the powers entrusted to the episcopate if, at the request of such congregations, the Archbishop of Dublin, who is intimately acquainted with the history of the movement, and with the characters of those who are carrying it on, acting in concert with two other Bishops, who may be willing to act with him, either of the Church of Ireland or of a Church in communion with the Church of Ireland, should, if he should so deem fit, proceed to Spain and Portugal, and there confer episcopal orders upon the two clergymen chosen in those two countries respectively, by the representatives of the said congregations, and of whose personal fitness the consecrating Bishops shall be fully satisfied."

This resolution practically settled the matter. The consecration was to take place, the necessary guarantees being given to the consecrating Bishops. There was, however, a feeling in the Irish Church—not general, but with some—that before the matter went further the General Synod of the Irish Church should have an opportunity of discussing the question. On the other hand, there were some who feared that an adverse opinion might be there expressed and cause further delay.

The more courageous course was taken, and the matter was formally brought before the Synod which met in April, 1894. The debate was a most interesting one, and resulted in a Resolution leaving the matter entirely in the hands of the Bishops. This

resolution I have already quoted in another chapter (p. 58).

The outcome was received by all friends of the Reformed Churches with great thankfulness to Almighty God, who had after so long waiting removed the obstacles which at one time seemed insurmountable.

CHAPTER V.

THE CONSECRATION OF BISHOP CABRERA, FIRST BISHOP OF THE REFORMED CHURCH IN SPAIN, AND OF THE NEW CHURCH IN THE CALLE BENEFECENCIA, MADRID.

BUT a few years ago such an event as that which took place in the Church of the Redeemer, Calle Benefecencia, Madrid, on Sunday, September 23rd, 1894, would have been deemed an impossibility. Indeed, as one thinks over the history of this movement, with its struggles, its poverty and its persecutions, and then considers the state of things to-day—a church fully organised on the primitive model, a fixed liturgy loved by the members, church buildings and schools springing up in different parts of the land, and a band of men preaching the pure Word of God and administering the Sacraments "according to Christ's ordinance," one can but exclaim, "What hath God wrought!"

A short account of the consecration, and of some of the steps leading up to it, will be of interest. It may be truly said the event was the making of history.

The oft-expressed desires of the Spanish Reformers to be fully organised and to have the Bishop of their choice consecrated are given elsewhere. Suffice it to now say that for more than twenty years, amid many difficulties and disappointments, the Church had strictly adhered to its purpose. The expression of sympathy

from the Lambeth Conference in 1878 had raised high hopes. This amounted to expectation when the following resolution was passed by the Conference in 1888, *nem. con.*: "That with regard to the Reformers in Italy, France, Spain, and Portugal, struggling to free themselves from the burden of unlawful terms of communion, we trust that they may be able to adopt such forms of doctrine and discipline, and to secure such Catholic organisation, as to permit us to give them a fuller recognition." We have referred in another place to the keen controversy this resolution caused throughout the English and other Churches and the different explanations that were given of it.

The question had been referred to the Bishops of the Irish Church, who passed an important resolution, given in another chapter. It had also been submitted to the General Synod of the Irish Church, and a resolution was passed at a meeting of that body on April 5th, 1894, as follows: "That, seeing that memorials have been presented to the Archbishops and Bishops of the Church of Ireland by two organised bodies of Reformers in Spain and Portugal respectively, and that the Archbishops and Bishops, after full consideration of these memorials, have passed a resolution which interposes no obstacles to a compliance with this request, and that the Archbishop of Dublin, the Bishop of Clogher, and the Bishop of Down have expressed their readiness, under certain conditions, to discharge the episcopal duties for which the memorialists have sought, this Synod, believing that such action belongs entirely to the Archbishops and Bishops themselves, in the exercise of their episcopal powers, subject only to the laws and canons of the Church of Ireland, is satisfied, without

expressing any opinion, to leave the matter entirely in their hands."

The way was now clear, and his Grace the Archbishop of Dublin, the Right Rev. the Bishop of Down and Connor, and the Right Rev. the Bishop of Clogher —the Bishops forming the Provisional Council of the Spanish Reformed Church—decided that, no obstacle being placed in the way by the Spanish authorities, they would proceed to Madrid for the consecration of Señor J. B. Cabrera, the Bishop-elect of the Reformed Church in Spain. Upon the Tuesday evening the Bishops met in Paris at the house of the Rev. H. E. Noyes, D.D., British Chaplain, and after prayer and consultation, the journey to Madrid was commenced on Wednesday evening. Friday and Saturday in Madrid were fully occupied with a meeting of the Synod of the Reformed Spanish Church, which had been summoned for the occasion, and with two formal meetings of the consecrating Bishops in council.

The following conditions were laid down by the Bishops, and formally accepted by the Synod: (1) "That until these Churches shall have in each case (of Spain and Portugal) three Bishops of their own, there shall be associated with their own Bishop or Bishops a Provisional Council consisting of two or three Bishops of the Church of Ireland, or of some Church in communion therewith; (2) That during the same interval the Synod of each Church shall be pledged (*a*) Not to permit the election or consecration of any Bishop for the said Church without the written consent of the Provisional Council of Bishops; (*b*) Not to alter or add to the doctrines, formularies, or discipline of the said Church without the previous approval of the Provisional Council;

THE RIGHT REV. JUAN B. CABRERA.

First Bishop of the Reformed Episcopal Church in Spain.

(*c*) To submit for the examination and sanction of the Provisional Council every resolution of a fundamental character that may be proposed for adoption by a future Synod." The above conditions had already been before the Reformers so far back as the year 1883, but were now solemnly accepted and ratified. The Bishops, however, required a further condition, which was accepted by the Synod—viz. "That no Bishop consecrated should have power to consecrate for another Church without the consent of the other Bishops forming the Council."

The preparation of all the necessary documents and the arrangements for the solemn service on Sunday kept all engaged until a late hour on the Saturday night. Great anxiety was noticeable on the faces of all. The Government had said that if no public manifestation were made, and no notice put in the papers, they would not interfere, and the fear was lest some one unfriendly to the cause of the Reformed Church should insert some notice in the press, and give a pretext for interference; and it could not be forgotten by many present that on a former occasion it was on the Sunday morning that the authorities closed the building.

However, on this occasion all passed off without any hostile demonstration, and much credit is due to the Spanish authorities for their having protected the Reformers in the exercise of their dearly-bought liberties at this important crisis. The service was fixed for ten o'clock, an hour earlier than usual, owing to the necessarily unusual length of the service. Punctually at the hour appointed, the three Bishops, robed, with Dr. Noyes acting as chaplain to his Grace the Archbishop of Dublin, proceeded to the vestry of the church, where they were met by the Pastors of the several

congregations in Spain, who had come to Madrid for the purpose, and also the members of the vestry. The Pastors, with the Rev. J. B. Cabrera, passed down the church to the west door (which was kept closed by the authorities), on one side of the church ; the Archbishop, Bishops, and Chaplain proceeding down the other aisle to meet the Spanish clergy. After the reading of the petition for the consecration of the church, all proceeded to the chancel, the choir and congregation singing the twenty-fourth Psalm. Then followed the "Service for the Consecration of a Church," and, the deed having been signed, the service for the Holy Communion commenced. This service in the Spanish prayer-book is peculiarly rich and beautiful, and the parts to be sung were heartily joined in by the choir and congregation. The choir had been carefully trained by Miss Cabrera, who also presided at the harmonium.

The epistle was read by the Right Rev. the Bishop of Clogher, and the gospel by the Right Rev. the Bishop of Down. After the Nicene Creed, a short sermon was preached by the Rev. Francisco Palomares from San Basilio, Seville, who took as his text St. Matthew v. 14, "Ye are the Light of the World : a city that is set on a hill cannot be hid." At the close of his address the preacher said some earnest words to the Bishop-elect. Señor Palomares is the oldest Pastor in the Spanish Reformed Church, and is much respected.

At the close of the sermon the Bishop-elect was presented to the Archbishop by the Right Rev. the Bishops of Down and Clogher, and the account of the election of Rev. J. B. Cabrera to the solemn office by the Synod was read by one of the Pastors. The litany was said by the Rev. Antonio Garcia, the assistant

REV. H. E. NOYES, D.D.
Chaplain to His Grace the Archbishop.

THE MOST REV. LORD PLUNKET.

THE RIGHT REV. BISHOP CABRERA.

THE RIGHT REV. C. M. STACK.
Bishop of Clogher.

THE RIGHT REV. C. WELLAND.
Bishop of Down.

clergyman in Madrid, and at its close the Archbishop took the chair at the chancel steps and put the solemn questions from the service to the Bishop-elect. These questions were put in English and Spanish, and answered by the Rev. J. B. Cabrera in a loud voice. After the Bishop-elect had been robed in surplice, purple and white cope, and purple stole, all having been prepared from an ancient Spanish model, the three Bishops laid their hands upon the head of the Bishop-elect, and the first Bishop of a Reformed Church in Spain was duly admitted to his sacred office.

It was a solemn moment, one which will never be forgotten by those who witnessed it. The new Bishop then proceeded with the Communion service, standing behind the holy table, and facing the congregation according to the ancient Mozarabic use. There were 134 communicants, a large proportion of whom were men. At the conclusion of the service the scene in the vestry was most touching, and there were few dry eyes. All the Pastors embraced their tried friend and first Bishop in true Spanish fashion, and wished him many years of life in which to exercise his holy office. The members of the *junta* (the vestry) crowded in, and there could be no doubt as to the sincerity of the congratulations. It was the realisation of a long-cherished hope and the consecration of the one man who was the Bishop of their deliberate choice. When we returned to the house the Archbishop took my hand, saying—"Well, Noyes, we have reason to thank God for this day." We were both overcome, and I shall never forget the impression of that hour. I have had many opportunities of intercourse with Bishop Cabrera, and my growing conviction is that he has been raised up by

God for this important position, and has been given rare powers of organisation. The next day we were all photographed in the *patio*, a copy of which is printed with this chapter. A medal was struck by order of the Synod to commemorate the event: four in silver—three for the consecrating Bishops and one for myself—and a number in brass for members of the Society and friends in England.

It must not be supposed that such an event could take place without hostility in Spain and criticism in England. A perfect storm of abuse was hurled at the Reformers by the Ultramontane press in Madrid, and the most calumnious charges were made against both the public and private life of the Bishop. But this did little harm. After a few weeks the inevitable was accepted, and this form of persecution ceased. It would hardly serve any good purpose now to quote the absurd and scurrilous matter which the extreme papers published shortly after the consecration. The Liberal press was, however, entirely favourable, and in not a few instances rejoiced at the progress of religious liberty in Spain. The criticism in England was of a more serious nature, arising chiefly from a misapprehension as to the meaning of the resolutions of the Lambeth Conference (of which we have spoken in another chapter), and on the part of some from a morbid sympathy with the Church of Rome. Part of the controversy has had already very far-reaching effects, owing to the discussion about "Union with Rome" which for the most part arose out of it.

This was started by a correspondence between Lord Halifax, President of the English Church Union, the Archbishop of Toledo, and Cardinal Vaughan. My

story would hardly be complete without the record of this correspondence. The first letter, published in the *Guardian*, dated from the office of the English Church Union, October 8th, 1894, was as follows :—

"To the Most Eminent and Most Reverend Lord Autolius Monescillo, Cardinal of the Holy Roman Church, Archbishop of Toledo.

"Your Eminence,

"I venture to approach your Eminence in order to express, on behalf of the English Church Union, a Society consisting of many thousands of members of the Church of England, the profound distress which has been caused to us by the recent action of the Archbishop of Dublin in having presumed without the sanction of your Eminence and of the Bishops of your province of Toledo, to consecrate a certain schismatic named Cabrera at Madrid to the episcopate. We desire absolutely to disclaim any complicity with such action, believing it to be a most grievous violation of well-established and universally recognised principles of ecclesiastical jurisdiction and of Catholic order. We are also apprehensive lest it might be supposed by any members of the illustrious Church of Spain that the ancient Church of England, of whose honour we, as her loyal members, are most dutiful jealous, is in any way responsible for this action which we so earnestly deplore. We therefore would say—first, that the provinces of Canterbury and York, which constitute the Church of England, are ecclesiastically independent of and can in no way control those which constitute the Church of Ireland; secondly, that in the last session of the Provincial Synod of Canterbury, held in the present year, the Primate of all England and the Bishops of his province repudiated all responsibility for

the step contemplated by the Archbishop of Dublin. The Church of England has thus entirely disclaimed any responsibility for an act which is and remains simply the private act of the Archbishop of Dublin and the two Irish Bishops who assisted him. Nevertheless we, on our own behalf, believe it to be right, as members of the Catholic Church, which is the mother of us all, and as members of the Church of England in particular, thus solemnly to assure your Eminence, and the Bishops, clergy, and faithful of the ancient and illustrious Church of Spain, of our repudiation of the encouragement which the action we deplore has given to those who have withdrawn themselves from the communion and authority of their lawful pastors.

"I have the honour to remain, with the expression of my most profound respect,

"Your Eminence's most humble and obedient servant,

"Halifax,

"*President of the Union.*"

We can well imagine the perplexity of the Cardinal on reading such a document. But that perplexity was not lessened when a few days afterwards he received the following letter from Cardinal Vaughan, published in the *El Correo Espanol* of October 19th, 1894.

"Most Excellent and Most Reverend Sir,

"The considerations which I am about briefly and promptly to place before your Eminence upon a matter of the greatest urgency (as may be gathered from the contents) will explain the reason for my sending to you the telegram of this day's date. (1) The English newspapers have just published a letter by Lord Halifax with regard to the consecration of Señor

Cabrera. (2) This nobleman is not and never was a Catholic, but the chief of one of the sects of the Anglican Church, which claims for itself without the smallest foundation the name of the True Catholic Church. (3) In taking such a name this sect has acted with a view to be regarded in Catholic countries as the National Catholic English Church. It is supremely important that your Eminence should be possessed of these facts in order that you may treat Lord Halifax and the sect over which he presides with prudence, not dealing with it as if it were a member or a part of the Catholic Church, but as a member or part of the Anglican Protestant Church, subject to the civil power. (4) The Viscount's letter is written with the object of astutely deceiving the Catholic Bishops who may not be as well informed as your Eminence. (5) Many persons of this sect when travelling in Catholic countries are accustomed audaciously and sacrilegiously to communicate in the Catholic churches. (6) This sect speaks of us English Catholics as schismatics, and the Catholic Church of England as an Italian Mission.

"With regard to Señor Cabrera, who has received the episcopal pseudo-consecration, I have to call the attention of your Eminence to the following:—

"The Bishops and clergy of the English and Irish Protestant Church do not possess valid orders. The formula of ordination composed by Cranmer in the time of the Reformation was made with the object of excluding all notion of that sacerdotal power (sacerdocio) which pertains to ministers who offer sacrifice. On this point I transmit herewith to your Eminence a letter which I have published in the English newspapers, in which I explain briefly the reasons which make it

impossible to recognise the validity of the Orders of the Anglican Church. With regard to the manner in which the pseudo-consecration of Señor Cabrera should be treated, whether by your Eminence or by anyone else who may concern himself about the matter, it would be convenient not to insist solely upon the sacrilege that has been committed, but more especially upon the fact that the validity of Orders of the Anglican Church has never been recognised by the Holy See, nor by the Catholic world, and that as regards true Orders understood in a Catholic sense, neither the Protestant Archbishop of Dublin nor the Bishops and clergy of the Protestant Church, whether Anglican or Irish, should be considered more than as so many laymen. With the object of defending the truth, I write this letter to your Eminence, submitting myself to your benignity and paternal affection, and humbly kissing your hands. Your Excellency's humble and most devoted servant,

"Henry (Cardinal) Vaughan,

"*Archbishop of Westminster.*"

One cannot help feeling that this letter must have caused something more than perplexity to the President of the English Church Union; indeed, the controversy which has taken place as to the validity of Anglican Orders, shows that it did so. It is only right to say here that in a subsequent letter written by Cardinal Vaughan the severity of paragraph four in the above letter was considerably toned down.

With these letters I will close the chapter. On the controversy which was carried on for some time after with regard to the interpretation of the resolution of the Lambeth Conference, we have spoken in another chapter.

Indications are not wanting that many of the objections raised were owing to a misconception as to the facts of the case; and many moderate-minded Churchmen have come to see that had the Irish Bishops adopted any other course, these Reformers might have been thereby driven into some form of dissent.

CHAPTER VI.

THE FIRST VISITATION OF BISHOP CABRERA.

I KNOW not how I can more fitly close this short summary of Reformation work in Spain and Portugal than by quoting at length the deeply interesting report which Bishop Cabrera has lately furnished of his first visitation tour. Considering that the English is the Bishop's own, it will, I think, be admitted that as a Spaniard he has expressed himself remarkably well in a foreign tongue.

Monistrol.—At the beginning of February, 1895, I went to Monistrol. There on the Feast of the Epiphany (Sunday, the 6th) I had a devotional meeting in the morning and a service in the evening. This service was so well attended that I counted more than 100 people—in fact, the little church was packed. After the service I held the rite of Confirmation, and confirmed two girls of about fourteen years of age. This was my first episcopal function performed in the Spanish Church. There, on March 2nd, 1884, Lord Plunket held his first Confirmation in Spain, and among the young people confirmed was a son of Estruch, the young man who is with me in Madrid, and there now. Of the two girls confirmed by me one was a daughter of Estruch. This is a godly family, giving always and everywhere a good testimony of their sincere faith and Christian life! Oh that we had many Estruchs in this country! The Ultramontanes, who succeeded in disbanding the little Church of San Vicente, are doing

now all they can to disperse and trouble the Church of Monistrol, specially since they have learned that we intend to build a chapel there. Our boys' school has been for years a good help for the work. There was only another school in the town, conducted by an ignorant teacher, and so the boys came freely and gladly to our school. Now there are four schools for boys in the town, two of them with very good masters; and consequently very few boys were coming to our school. I found only five boys in attendance. I thought it convenient to close the school, because there was no prospect of increasing the number. My plan is to open a school for girls as soon as we have a good mistress. There is only one girls' school in the town, and we have every reason to believe that many will come to our school—at least, until the Ultramontanes make us a competition by establishing other schools. The late boys' teacher dismissed has gone to the Romish Church, and this has created a little noise in the town, which will soon vanish away. The teacher himself is actually wishing to be received into our Church again. Señor Rial conducts now a nice school for women, and I understand some eight or ten are attending.

Barcelona.—I hastened on to Barcelona, where I stayed for two days, attending in the evenings to the united prayer meetings, that being the week of prayer. I was rather anxious to attend those meetings, because they would give me an opportunity of seeing the numbers of the evangelicals gathered together in Barcelona. Our Spanish movement seems to be well regarded in Barcelona, and, judging by what I heard, our work will probably have a success in that town. I feel convinced that when we have a man fit for the place

we must commence work in Barcelona. You surely know that it is the second town in Spain, and even in some respects the first. So we ought to take hold of it.

Valencia.—On my return from Barcelona I passed through Valencia, where I stopped for two days. One of these being a Sunday, I went to a little Baptist chapel, the only Gospel work existent in that town. At the invitation of the evangelist presiding, I addressed the congregation, composed of about thirty persons. I left Valencia on the Monday, accompanied by many friends to the station, and reached Madrid the next Tuesday. The public papers of Valencia, both Liberal and Ultramontane, gave the notice this same day that I had been there for a short visit, adding that I would go again to give some *conferencias*. God willing, I intend to keep my promise at the first opportunity, for Valencia is the third town in the country, and there is plenty of room for our work there.

Seville.—On February 8th I left Madrid for Seville. On the Sunday we had a morning service in San Basilio, which was followed by the office for Confirmation. Twenty-four persons were confirmed—seventeen from San Basilio and seven from the Ascension. In the evening I preached at the Ascension. We had also evening services—Wednesday in San Basilio, and Thursday in the Ascension. I took the preaching in all these services. Although the weather was very wet, raining every day and every hour, we had the churches pretty well filled at all the services. On Tuesday and Wednesday I visited the schools. In San Basilio I counted 144 children present. Many of them were examined by me, and I was quite satisfied with their progress. In the High School, conducted by

Señor Baquero in his own rooms at the Ascension there were only thirteen pupils present that wet morning; and in Triana School I was told the average of boys was about forty. I was not able to visit Triana on account of the continuous heavy rain. The work in Seville is sound and in good order, especially at San Basilio. But I must make an observation about this building. San Basilio is part of an old fabric, too old and not very safe. Repairs have to be made in it continually, but to no permanent effect. The portion containing the apartment for Señor Palomares is so ruinous, and it is in so imminent danger of falling down, that any day a catastrophe may happen. I give this sound of alarm for the knowledge of the Society, and to free myself of all responsibility. Palomares seems blind to the danger, and in my opinion he trusts too much in Providence! While at Seville I was visited and congratulated by several of my old acquaintances, and for three times small music bands came to honour me with a *serenata*. The papers wrote in favour of and against my presence and work in Seville, and telegrams went to Madrid daily, and were published by some of the Madrid papers. It was my intention to visit Osuna, but as the meetings there are held in private houses, and my presence would have caused large gatherings, which is against the Spanish law if a permission is not given beforehand by the civil authorities, I felt compelled to abstain from the visit until we have there a permanent hall devoted exclusively to the mission work. The eyes of the Ultramontanes are constantly vigilant over me, and I must avoid even the appearance of a transgression of the law. They would be too glad if they could take me in any fault, and put

me in prison. It was with deep emotion that I left Seville for Malaga on Friday, February 15th. Seville was the first field of my labour, and I find there still faithful friends who accepted the Gospel through my instrumentality; and this brings to my mind recollections of twenty-six years ago.

Malaga.—On reaching Malaga I was received at the station by a commission of members of our Church, presided over by the pastor, Señor Vila, and by another group of private friends, who had come to welcome my arrival. The morning papers of that day had given the news of my going. Sunday morning, the 17th, we had the Confirmation service, when fifty-three persons were confirmed. I preached also in the evening service to a congregation which filled the chapel, the vestry, the corridor, the staircase, and the entrance of the house. In the cathedral one of the canons had been preaching against our Church and against me, just at the time I was administering the rite of Confirmation in the morning. Probably this was a good advertisement of our services, and it may account for the multitude flocking to our chapel. On Tuesday we had an extraordinary evening service, and the attendance was more packed even than on Sunday. I also preached that evening, for in these visitations I preach at all the services. When the service was over, and the congregation still remaining, I baptised a girl of ten years old. This girl has been brought up in our school. Her father, being a Freethinker, left her unbaptised. She, learning the Catechism and receiving Bible instruction, urged her mother to attend the church, and lately asked her father's permission to be baptised. Señor Vila refused to perform the ceremony, and referred them to me, on

the ground that her father was not Christian and the girl was not of age. The man came and had an interview with me. He is one of those many Roman Catholics who in this country have become first indifferent and then infidels. He told me that, although he did not care personally about religion, he was convinced that his conscientious duty was not to oppose his wife's desire of being a member of our Church, nor his daughter's wish of being baptised. The result was that the wife was received in the Church, and the daughter was baptised in the presence and with the express wish of the father before the congregation filling the chapel. The baptism service ended, I was invited by the man to go with some friends to his house, where we had a cup of coffee and some biscuits, and enjoyed the happiness of that family. At the end of that short visit the man said to me, "When my other two children know the Christian doctrine, and wish to be baptised, I will readily consent." And the wife said, "I will see to that." I believe the man is not far from the kingdom of God. The schools, it being such a wet time, were not much crowded. I only counted fifty-four boys and girls present; but on examining them I found them well taught and trained. Two things are sorely needed in Malaga—a larger place for church and schools and an assistant evangelist for Señor Vila.

Madrid.—On my returning to Madrid I had the intention of going to Salamanca, Villaescusa, and Valladolid; but the season was so rainy that I thought it best to delay the visitation for after Easter. Here, in Madrid, and during the Passion Week, we had so crowded services that the church was too small. In the

evenings specially more than 500 people were present. Of course many were standing, for there are only seats for about 400. On Easter Sunday, after morning service, we had the rite of Confirmation, and forty-four persons were confirmed, some being members of this Church and some of the Trinity Mission.

Villaescusa.—On May 10th I left Madrid for Villaescusa, where I arrived next day, Saturday. On arriving to Paradas, the nearest village in the way to Villaescusa, we found Señor Regaliza, who had come riding to meet us. There we met a number of boys and girls, the new generation in the Church, who were granted a holiday by the schoolmaster (a Roman Catholic), who advised them to go out and meet their Bishop. Then we found a group of people, men and women, in the number of about thirty; and, lastly, near Villaescusa, we were welcomed by the old people, some of them eighty years of age. Thus we entered the town surrounded by more than 100 people, which was a sufficiently public manifestation of my arrival. We were lodged at Don Francisco's, the father-in-law of Señor Regaliza. That afternoon I spent in receiving and paying some visits, and in the evening I had an examination class and a short prayer meeting with the young people who were to be confirmed on the next day. Sunday, the 12th, was unfortunately the day for the municipal elections, which always take place on a Sunday, according to Spanish law. Our people were much concerned in those elections, as you may well suppose. The municipal council there consists of nine members, and the result was that five Protestants and four Roman Catholics were elected. By common agreement the new Alcalde is one from the Roman Catholics, our

people believing it prudent to consent to that, as the two late Alcaldes had been from the Protestants; still our friends have a majority in the Council. For this reason the morning service was not so fully attended as it would have been otherwise. We had plenty of women, few men, and many children; but still we had a very nice short service, and after it I administered the rite of Confirmation to seven young people. In the evening the scene changed; half an hour before the appointed time the church was full. Not only our people, but a great many of the Roman Catholics of the place, and some strangers from the surrounding villages, attended. Señor Regaliza conducted the prayers, and I read the lesson and preached. My sermon lasted more than one hour, and I think I was more tired in preaching than the people were in hearing, although the greatest part of them were standing during the whole service. You know how loudly do these people say the responses of the Prayer-book, and how heartily, though not very harmoniously, they sing the hymns. It is always refreshing to be amongst these simple and faithful worshippers. After the service was over I was accompanied by half the congregation, many of them remaining with me until midnight, talking about Church matters. The whole Monday and the morning of Tuesday I devoted to paying some special visits to sick persons, to confer with the pastor and the vestry about some affairs of the congregation, and to give friendly advice as to Sunday school and Mission work. The state of the Church was good in general, although there were some little things which are being improved. The thing which is sorely wanted there is a day school, for many children of our congregation are obliged to attend to

the only school in the place, which is Roman Catholic and under the control of the parish priest. This is not good for our young people.

Salamanca.—On Tuesday afternoon I journeyed to Salamanca. The new building, which I saw then for the first time, is a nice, small house in a corner of two streets, outside the old town, in a district where new houses are being built, and the people will surely increase, although at present rather scanty. The building has not a very churchy appearance, and contains only rooms on the ground floor; one side of the house is a hall, which is used as a chapel. The hall is plain, painted with one colour, without any ornamentation, inscription, or even a single line. In one end of the hall there is a wooden platform about one foot high, and over it there are a table and a chair, a lectern, and a pulpit. These and the pews constitute the furniture of the chapel. It is my opinion that, with a little more money and a little more taste, the hall could have been more properly arranged for a nice church. Yet, with all its want of ecclesiastical appearance, it can contain about 200 people, and we must be thankful for having this property. At the side of the house there is plenty of ground where a church can be erected in case it is needed at some future time, and then the present chapel can be used as a magnificent room for a school. As it is very difficult to have week services in Salamanca, for all the members are working in the fields, we arranged for only one service on the evening of Thursday, the 16th. The Rev. Señor Regaliza baptised a child, and I preached and confirmed four young people. About 100 persons attended the service. Miss Forrest played at the harmonium for the singing of hymns. Mr. Forrest,

who was also present, seemed much delighted with the service, and he told me so on the next day when I was invited for tea at his house. Whilst I was in Salamanca the public papers gave notice of my visits, the Liberal ones with seriousness, and the Ultramontanes with angry bitterness. This is the case everywhere. The clericals cannot forget the offence (they say) that was made to the Holy Church with my consecration.

Valladolid.—On Friday night I started for Valladolid, where I arrived at two in the morning. A prayer meeting was held on Saturday evening, when I addressed the congregation, and spoke some kind and instructive words to the Confirmation candidates. On Sunday, the 19th, after the morning service, I confirmed four young people, in the presence of about fifty persons. In the evening service the congregation increased to about eighty. As the chapel is small, it was nearly full. I preached morning and evening. The congregation was very attentive; they all took part in the responses, and sang the hymns with fervour, although not very masterly. Some members of the mission at Cigales came to attend the morning service, and invited me to pay them a visit. This I did on the following Monday. On Tuesday I visited the school; there I counted thirty-eight boys and girls. I examined them in reading, writing, grammar, arithmetic, and a little of geography, and particularly in Catechism and Bible instruction, and found them sufficiently well taught for their age. I think the work in Valladolid would improve very much if we had a better and more central house.

Cigales.—On Monday, the 20th, I went to Cigales, about eight miles from Valladolid—a nice village, where there are a group of Christians, under the care of Señor

Martinez, who visits them twice a month. This mission was represented in the last Synod by Don Mariano Simon. He and Don Francisco Velasco are the principal men in the group. Señor Simon is a large proprietor in the place, and Señor Velasco is the Secretary of the Municipal Council, or Ayuntamiento. But the really spiritual man, who conducts the religious services in his own house, and is considered by all as the head of the group, is Señor Velasco. Among the properties of Señor Simon there is a house with a site at its side. Simon desired to give this site to our Church, in order that a chapel might be built on it for the mission services. So he made his brethren aware of his desire, and wrote me about the subject. On hearing this, Señor Velasco consulted with his own wife, and then went to Simon and made him the following proposition :—" I also want to give something to the Church. Consequently, if you hand over to the Church not only the site, but also the house adjoining to it, I will give you my own house." Simon accepted, and the bargain was prepared. During my visit we went to the public notary, and the deeds of the property were legally made. Simon transferred the house and the site to the society as a freehold property, and Velasco transferred his house to Simon. Thus we have at Cigales a house which can be used at some future time for a pastor's residence and school, and adjoining it a site to build chapel on. But as I saw that Velasco was not a well-off man, and his house was the only property he had, I thought it right and charitable that he should have the use of the Society's house during his own and his wife's life. They are advanced in years, have no children, and have made this offering of love

to their Master ; so I think the Society will fully approve of my granting them the use of the house. The brethren have already gathered a sum of £20 towards the building of the chapel. This tells very much in favour of the faith and self-sacrifice of the members of the mission in Cigales, and I hope that, with God's help, we will soon have there a nice little church and a good congregation. When we had finished our business with the notary, we had a family service at Velasco's, where about thirty persons were gathered. One feature of the service was that the singing of the hymns was accompanied by two guitars, and very nicely indeed. We gave thanks to the Lord for all things done at Cigales, and asked His blessing upon the new enterprise. The thing has been done in faith, and I am sure the Lord will prosper it in His own cause. Early in the morning of Wednesday I returned to Madrid.

The persons confirmed by me in Spain during my first visitation have numbered 138—viz., two in Monistrol, twenty-four in Seville, fifty-three in Malaga, forty four in Madrid, seven in Villaescusa, four in Salamanca and four in Valladolid.

Portugal.—Now about Portugal. At the end of May I received a communication from the Standing Committee of the Lusitanian Church inviting me to go to Portugal to confer holy orders and administer the rite of Confirmation in that sister Church, whereupon I started for Lisbon on Friday, June 7th, reaching the town next morning, and being the guest of Canon Pope. On Sunday, the 9th, I preached at the Church of San Paolo in the morning, at the Church of Jesus in the afternoon, and at the Church of San Pedro in the evening. The services were well attended, especially

at San Pedro's, where the church was crowded. Of course I always spoke in Spanish. On Monday, accompanied by the Rev. Señor Torres, I went to Rio de Mouro to visit the old pastor—the Rev. Señor Costa. I lunched there, saw the school, and enjoyed a few pleasant hours with that good family. Señor Costa is now in his seventieth year, but is full of spirits, and cheerful. On Tuesday evening I started with Canon Pope for Villa Nova de Gaya, where we reached Wednesday morning. We were met at the station by the brothers Cassels, and I went to be the guest of the Rev. Andrew B. Cassels. Wednesday evening I preached in the Church of Bom Pastor, under the ministry of Andrew Cassels. Thursday, the 13th, in the same church at Bom Pastor, we had in the morning the ordination service, in which the deacon, Andrew B. Cassels, was ordained a presbyter. In the performance of the sacred rite I was accompanied by the presbyters Pope, James Cassels, and Torres. This last delivered the sermon on the occasion. In the evening of the same day we held a Confirmation service in the Church of St. John the Evangelist, where the Rev. James Cassels is the minister. I preached and confirmed thirteen young people. Friday was for me a free day. Saturday, at midday, I went with Andrew Cassels to a factory, where we had a Gospel meeting with about 100 women and girls. They heard the Bible reading, sang some hymns, and I made a short and simple address. In the evening we had a cottage service in a mission hall for working men. They were a set of rough people, but all were very attentive at the preaching, and took part very heartily in the singing. Sunday, the 16th, after the morning service, we had the Confirmation service in the

Church of Bom Pastor, when I preached and confirmed eleven young people. In the afternoon I preached at St. John the Evangelist's, where we celebrated the Holy Communion, and in the evening I went to Oporto, and preached in the Church of the Redeemer. On Monday evening the Christian Young Men's Association of Oporto prepared a public meeting in the Wesleyan chapel, where I was invited by Mr. Herbert Cassels to attend and give an address. All the services in Lisbon, Villa Nova, and Oporto were very well attended, and the people seemed to understand me quite well in my Spanish tongue. I had also the opportunity of seeing the schools at all the stations, and was completely satisfied with my visit.

This is a bare index of my work done in Portugal during my short visit, and I omit all kinds of commentaries, for it would be a long task for me to relate them. I feel very glad for having seen once more the Lord's work in the sister country, and pray and hope that He will bless and prosper the little help I have been enabled to give in His name and for his glory. On Tuesday morning, the 18th, I left Oporto on my way back to Madrid *viâ* Salamanca and Medina, and reached home on Wednesday in perfect health, although somewhat tired.

Ordination in Madrid.—On the 22nd of the present month, December, 1895, the fourth Sunday in Advent, I held my first ordination in our church. The candidates were Don Romualdo Jimenez and Don Antonio Estruch. Señor Jimenez has been for several years labouring in the Church of Salamanca as lay pastor in charge, under the immediate supervision and with the help of the Rev. Señor Regaliza, of Villaescusa. He has served

in the army the ordinary term according to the Spanish law. On his leave he was in San Sebastian, where he married a pious Christian lady, and then came to Salamanca, Señor Garcia being at that time the pastor in this town. When Señor Garcia was removed to Madrid, he, with my consent, appointed Señor Jimenez as an evangelist, to lead the congregation and preach. Señor Estruch, a native of Monistrol, has been brought up in our Church there. He was confirmed by Lord Plunket, when Bishop of Meath, on his first visit to Spain. He helped in the day and Sunday school until he was called to the army. At the expiration of his military service I summoned him to Madrid, and he has been there three years, constantly under my supervision and teaching, so much so that I consider him as one of my sons and part of my family. The Standing Committee of our Synod was consulted about the matter, and they agreed unanimously to the intended ordination. Public notice was given for two weeks in the churches of Salamanca and Madrid, and the written answers of both vestries were favourable to the candidates. Señor Garcia and Regaliza formed with myself the Examining Committee, where Jimenez and Estruch were examined and approved. Then they signed a declaration. All things ready, on Sunday morning, the 22nd, we had the ordination service, when the Rev. Señor Regaliza presented the candidates, the Rev. Señor Garcia preached the sermon for the occasion, and I laid on them my hands, receiving them in the ministry of our Church with the order of deacon. There was a large congregation for that service, amongst whom I saw the Rev. R. Stewart, a Presbyterian minister, the agent here of the British and Foreign

Bible Society. Those who approached the Lord's Table to partake of the Holy Communion were more than sixty. That was a day of special joy and thanksgiving in our Madrid Church, more so because Señor Estruch is the first young man born and baptised in our Church that has entered the sacred ministry. May he be, as the first-fruit, followed by many more. Señor Jimenez went back next day to his post in Salamanca, to continue under the supervision of the Rev. Señor Regaliza; and Señor Estruch still remains with me. My plans about Estruch are to send him to Monistrol, if possible, next month. He, being a young man of common-sense, of good conduct, with the Lord's work at heart, knowing the country dialect as a native of the place, and aware of every circumstance regarding that Church, can be a good help to Señor Rial, taking part in the pastoral work, and especially in the house-to-house visitation. At the same time Señor Rial can give to him a course of instruction on the Thirty-nine Articles of doctrine, preparing him for the priest orders; then, in God's providence, he may remain there as a minister of the Church, when Señor Rial can be removed to Andalusia, his own country, probably to Osuna, to work in the mission there, under the counsel and help of Señor Palomares.

Anxious Inquirers.—Our general work at present is increasing slowly, as well in Madrid as the other stations. This is a very bad time for us; clerical reaction is exceedingly strong all over the country; the Cuban War is felt in every town and in every home; distress and poverty are general; and our congregations partake of this sad state of things. Yet, in spite of the present clerical reaction, now and then some priests

write or come personally to see me, all wishing to join our Church. I cannot say that they are converted men; rather they seem displeased with the Romish things; but they all show some vague ideas and earnest aspirations for something better and more noble and spiritual than what they actually have. The only thing I can do for them is to give them some tracts for their instruction. When I am in a position to put it in their hands my pastoral letter and some Spanish book on divinity, this will do more for their religious instruction and spiritual welfare than the actual tracts which can be got in Spanish. At the present a young priest seems most decided to come to us, and in fact he has come already, for in September last he left the Church of Rome, and having found a humble situation in Madrid to support himself, though with difficulty, he attended our church constantly. I will have him under supervision for a time, and after Estruch's removal to Monistrol I will take him under my supervision and trial, in order to fit him for the work. He has been an Escolapio, and his name is Antonio Torres.

JUAN B. CABRERA, Bishop.

Madrid, *December 31st,* 1895.

CHAPTER VII.

THE LUSITANIAN CHURCH.

I HAVE so far described the work of the Reformed Spanish Church in its principal centres, and have traced the events which culminated in the consecration of its first Bishop. I hope presently to give further interesting information respecting the work of the Spanish Reformers in other parts of Spain. But before so doing I deem it well to change the scene from Spain, and tell somewhat as to the scarcely less remarkable movement which has taken place of late years in Portugal.

In the year 1875 a desire was manifested on the part of certain Reformed Christians in Portugal to join the movement in Spain. The facts, briefly told, are these. There had been in Lisbon for some years previously, a Spanish Evangelical Church. It was established under the following circumstances. In 1867 Lisbon was visited by the Rev. Angel Herreros de Mora, an ex-priest of Spain, a Reformer of twenty years' standing, who had some time previously been received into the American Episcopal Church. He was a man of talent and piety, and his name still lives in the Lusitanian Church.

Upon his arrival Señor Mora began to preach the Gospel to the Portuguese, whenever opportunity offered, and his teaching met with acceptance from many.

Friends gathered round him, and at length, after some persecution, and even mob violence, a large room or store was rented in a suitable part of the town and Divine service commenced. In the year 1870 a *portaria*

or decree was issued by the Portuguese Government recognising the existence and sanctioning the continuance of this Spanish Evangelical Church. It was called Spanish because Señor Mora being a Spaniard, his sermons were in Spanish, and part of the service was read in Spanish. The church, while open to all, was, in fact, supposed to be intended especially for the Spanish residents in Lisbon. Accordingly the then Spanish Minister at the Court of Lisbon took the Church under his protection, and the result was the "portaria" referred to above. Marriages solemnised at this church were recognised by law, and its ministers were allowed to read our burial service over the dead in the Portuguese Public Cemetery at Lisbon. Divine service was held in the room before mentioned twice on Sundays, and on Thursday evening. Night schools and Sunday schools were opened and well attended. A small school was also organised, and service held every Sunday at Rio de Mouro, a village twelve miles from Lisbon. At this time the movement was considerable, the members numbering nearly five hundred, including six priests. Of the latter the three who first joined naturalised themselves as Spaniards before doing so. They took this step because while the National Charter permits every Portuguese subject to profess any religion he pleases as long as he does not speak evil of the State religion, a clause in the penal code declares that every Portuguese priest who abandons the Roman Church shall be banished. Of these six priests one took up his abode at Rio de Mouro and conducted the services there. This priest had been formerly curate of the parish, and was much respected by the people.

The congregation at Lisbon was at this time large, and the room being too small, application was made for

CHURCH OF THE MOST HOLY TRINITY, RIO DE MOURO.

the use of the reading-room for English sailors, which was readily granted.

The doctrines taught by the leaders of this little Church were on the lines of the Church of England. They accepted our Thirty-nine Articles, and a translation of our liturgy was used in all their services. They were strongly attached to the idea of an episcopal Church, feeling that a national reformation could only be brought about by adhesion to the same principles as those laid down by our own English Reformers. The temporal affairs of the Church were managed at this time by a Committee elected by themselves, and vigorous efforts were made at self-support, but the difficulties were great, as the congregation was chiefly composed of small shop-keepers, soldiers, and water-carriers, whose means were very scanty.

This movement had been closely watched by the Rev. Godfrey P. Pope, British chaplain at Lisbon, and believing that the time had come, he wrote to Mr. Tugwell suggesting that it should be fostered by the Society which was then aiding the work of reform in Spain. Mr. Pope writes:—"These people are not yet able to walk alone, and until they become so, English help and guidance will be most valuable. The present is an excellent opportunity for us to show them our good-will. They are now in a most critical position, and upon the steps now taken the success or failure of the movement will greatly depend. . . . I ought not to conclude without mentioning that in May last the Committee of this Church in Lisbon, feeling the need of a head, and of showing publicly that they desired to follow our Church not only in her doctrine, but also in her form of Government, held a meeting and unanimously chose Señor Mora as their Bishop-elect. They held the election, being at

the time quite aware that years might elapse before the actual consecration. I may mention that when consulted by them as to the expediency of such a step, I strongly advised them against it, as I consider the time has not come for such a step.

"Señor Mora is now becoming old, and it is time he were freed from the parochial work he has so long carried on, and be enabled to devote himself to the quiet teaching and training of others, who in their turn will preach the unsearchable riches of the Gospel of Christ. He has begun the work: he has opened the way; he has in various places inquirers among priests and laity who correspond with him. Let your Society take up this good work thus commenced, and help to spread the knowledge of the Saviour through the length and breadth of benighted Portugal."

At the earnest request of Mr. Pope, the Rev. L. S. Tugwell, at the end of this year (1875), paid a visit to Portugal to see for himself the reality of this movement, and in the report which he subsequently published, he says, "After a few days' residence in Lisbon I was more than convinced of the truth of the statement in Mr. Pope's letter to me, dated October 27th, 1875." After much prayer and consideration it was determined to employ four reformed Portuguese priests who for a considerable time had been personally known to Mr. Pope and his friends as missionary clergymen. Three of them were appointed to work in Portugal, and the fourth, the Rev. Henrique Riberio, to Seville, to take charge of the Church of the Ascension in that city.

Thus the work was placed on a firmer footing in Portugal, and the Society in London promised to give it all the aid in its power. For the next year or two the progress was very marked, and much blessing

THE REV. GODFREY P. POPE, M.A.
PRESIDENT OF THE LUSITANIAN CHURCH SYNOD.

attended the ministry of the Word. Soon the attention of the authorities was called to the movement, and articles appeared in the public press—some favourable, but many the reverse. As an important testimony of the reality and progress of the movement at this time, I will give the translation of an article from the *Commercio do Porto*, written by a member of the Cortes, in April, 1876. He writes: "One of the questions which should most occupy the attention of our public men, and which demands the special study of the Opposition, which is preparing shortly to set forth its programme of ideas, principles, and doctrines, is without doubt the religious question. The question is in these days the universal question which is debated in all countries, and which will disturb those unthinking and unprepared Governments which have not remembered in time that a day must come in which the principle of liberty of conscience will be the motto of all advanced parties. The day has now come, and do what they will, the principle must surely triumph. Those in authority now, and for the future, must take all possible care to direct matters in suchwise that this triumph may not be at the expense of disturbances and contests. A remarkable thing is going on among us, which is, however, little known because the press generally has not taken it up. I allude to the progress which the propaganda of the Reformed Church is making. Until the proclamation of the Republic in Spain it might be said that there were no Portuguese Protestants in Portugal. Now it is no longer so. At the present time there are several churches of this religion in Lisbon, the congregations are increasing every day, the services are well attended, and the number of the scholars in the day and night schools

increases. We have here in the capital the Spanish Evangelical Church in the Rua da Conceicūo, in the Placa da Flores, the minister for which is the Rev. A. H. de Mora, American subject. This Church has a mixed congregation of Portuguese and Spaniards. There are also schools. It was into this Church, established by the Rev. J. J. da Costa D'Almeida, that the Rev. H. Ribeiro and A. F. de Miranda were received on their leaving the Church of Rome, who, as well as the Rev. J. J. Costa, are naturalised Spaniards. The first priest who made his renunciation there, without giving up his nationality, was the Rev. M. A. Pereira, of Villa do Conde. This distinguished priest established the Evangelical Church in the Beceo das Campainhas, near the Mint. This Church, known as that of S. Paulo, is the only thoroughly Portuguese one, its head having retained his nationality. This Church has a free day school for boys and girls, attended by sixty scholars ; also night schools for adults. Nearly forty have entered. On Sundays two services are held—one at eleven and the other at seven ; and on Thursdays an evening service at seven. The place of worship is a large room capable of containing 500 people. At one end of the room is a kind of altar covered with red velvet, in the front of the altar two desks and kneeling-stools, and on one side the pulpit. Joining this room are the school-rooms, quite big enough even for the large number of scholars which, although the school has been only open three months, belong to it. In St. José de Ribamur (suburbs of Lisbon), in the Quinta da Piedade, there is another Reformed Church, the minister of which is the Rev. A. F. Miranda, a naturalised Spaniard. Here are also schools for both sexes : the day school attended by upwards of forty children, and the night schools by fifty adults, who

come there to be taught from neighbouring villages. This church has two services on Sundays and one on Thursdays. At Rio de Mouro, on the Cintra Road, there is another Reformed Church, of which the Rev. Padre Costa is minister. There are seventy children in the school. It should be observed that these three churches were opened in January of this year, and that notwithstanding the fact that the last two are under the care of clergymen who have naturalised themselves as Spaniards, they bear the national character, and may be considered, in spite of their independence, sisters of the Church of St. Paulo (which is under the care of the Rev. A. Pereira), the form of worship, the doctrine, and the discipline of which they adopt and follow. On the 2nd of this month the priest, J. M. Chaves, was received into the Church of St. Paulo ; he was formerly Chaplain of the Loretto Church. He also did not change his nationality. Another church is shortly to be opened, of which the same Rev. J. Chaves is to be minister. This will also have day and night schools for children and adults.

"From what has been said it will be seen that the propaganda of the Reformed Church in Portugal is making notable progress, and the public authorities of our country ought to be ready for the consequences which this new state of things must necessarily produce in families. Some marriages have already been made in this new religion, and if there is no difficulty in the question of inheritance for the children of naturalised parents because they are subject to the laws of the countries to which they belong, the same is not the case with the children of parents who do not belong to the Catholic Apostolic Roman religion, which is the religion of the State."

Surely this is remarkable testimony from an outsider,

and most useful as an evidence of the importance of the movement even at this early stage.

Soon after this Señor Mora had an attack of paralysis which somewhat impaired his mind, though it was little thought that his labours were nearly ended. But, alas! it proved to be so, for he got an attack of inflammation of the lungs which ended fatally. He was much respected in Lisbon. The Rev. G. Pope wrote of his funeral, "We all went to it; there were about 250 people present, and much real grief was shown. I never saw such feeling at a Portuguese funeral before."

Senhor Mello, an ex-priest, who was Señor Mora's assistant, was appointed to take charge of the congregation.

In March, 1876, Senhor Chaves, who was assistant priest in the Loretto Church in Lisbon, gave notice of his intention to join the Reformers. He had been a diligent Bible student, and from his reading had become convinced of the errors of the Church of Rome. His father was a good man, a doctor in Algarve, who was assassinated. The last remembrance Chaves had of him was sitting on his knee one day after dinner and hearing him say with reference to the then Miguelite trouble. "Take no thought for your life," etc. An hour after a horde of Miguelites broke into the house, and, to the cry of "*Viva a nossa santa religino!*" assassinated the father. Mr. Pope gives the following account of Senhor Chaves' reception of the truth at a Conference held at the house of Mr. Pope, where the subject was good works and justification, and on which occasion he seemed first to really grasp the meaning of the Gospel plan.

"The thought of God's simple way of salvation appeared to give him quite a start" (wrote Mr. Pope), "and as I showed him Scripture after Scripture the poor

fellow burst into tears, and kept repeating, 'Yes, yes, I see it now. How good is God! How undeserved is such mercy from the Saviour to me a poor sinner!' As far as I can judge he really left the Church of Rome because he could find no rest for his soul in it. Since he realised the doctrine of justification by faith, all his questions and talk continually converge to the sinner's need of a Saviour, personal acceptance and comfort in believing."

On a Sunday in April following, Senhor Chaves was admitted into the Reformed Church. There was morning prayer and litany, then a hymn; then Senhor Pereira standing at one side of the Communion table, and Senhor de Costa at the other, Senhor Chaves was presented at the rails. Senhor Pereira put to him the several questions, and he replied, reading his renunciation of the errors of the Church of Rome very clearly and solemnly. Prayer was then offered for him, and after a hymn Senhor Pereira preached a sermon suitable to the occasion.

There were ninety-seven persons present at the service, amongst whom were three members of the Cortes and a Portuguese Count.

This year a threatened prosecution greatly agitated the little band of Reformers at Rio de Mouro. The general congregation there was between sixty and seventy at this time. The parish priest was the mover in the matter, desiring to close the school and stop the work. An advocate at Cintra, not very far from Rio de Mouro, got to know that the idea of prosecuting Costa and his wife was being pushed on; and that the Cintra *Delegado*, or public prosecutor, had gone up to Lisbon for an order for a detachment of troops to march from Cintra on the Tuesday, surround Costa's house in the night, seize him and his wife the next

morning, and march them on foot to Cintra in the middle of the soldiers, where they would be put into prison without the option of bail. Knowing this the advocate friend sent word privately of the danger telling Costa to come up to Lisbon at once, "as an hour's delay might be fatal." They did so, and for the moment the danger was past. Rev. G. Pope and a doctor who was friendly, went to the judge at Cintra, and after a great deal of trouble arranged the matter for the present. This is, however, but one of many trials and persecutions that Costa and his devoted wife had to undergo for the Gospel's sake. When they went back to Rio de Mouro, the people gave them quite a triumphal welcome, waving their hands and calling out, "Welcome back! we will send our children to the school to-morrow." It turned out that when the Regedor of Rio de Mouro was first ordered to arrest Costa, he replied, "He is so popular that I cannot promise that my policemen will arrest him; you must do so yourselves." It was then the order was procured for troops.

The work in Portugal at the end of 1876 consisted of the two churches in Lisbon and the one in Rio de Mouro, as follows:—

San Paulo: Rev. M. A. Pereira.
San Marcal: Rev. J. M. Chaves.
Rio de Mouro: Rev. J. de Costa Almeida.
} All of these ex-Roman Catholic priests.

There were six persons besides employed in the schools, as masters and mistresses.

The Rev. Godfrey Pope received applications from several priests to join the movement, but was unable to entertain them owing to lack of funds. An English lady, Mrs. Portugal, at this time gave great assistance

in the work. Having lived many years in the country, and being able to speak the language fluently, she held Bible classes and visited much among the poor. Her name and work are not forgotten.

As an instance of the care taken in receiving those who wished to join the Reformers, I may mention here the precautions used. Two register books were kept in each congregation, the one for inquirers, the other for Church members. When a person evinced a desire to join, the minister noted his name, address, etc., in the inquirers' book and then met him as often as he deemed necessary, for instruction in the Scriptures. After three months' probation, the minister, if satisfied with the knowledge and life of the inquirer, entered his name in the register book, and thenceforward he was admitted to the Holy Communion. Provision was made for the rejection of unworthy communicants.

All—rich and poor, those who had subscribed or who had not—could become Church members. In every way the work was becoming more consolidated; the power of the Holy Ghost was amongst them, and hopes were cherished for a widespread reform.

The next important event was the petition to the Lambeth Conference of 1878, of which we have spoken elsewhere.

The ex-priest, the Rev. J. J. Costa Almeida, gave this year a free gift of a piece of land for a school church at Rio de Mouro. A building was erected upon it and in front above the door was placed an inscription over an open Bible, "Search the Scriptures." The church was quite full at the opening service. The work at Rio de Mouro costs the Society very little, as Senhor Almeida has private means which he devotes to the cause.

An important step was taken in Portugal in 1879 in the direction of religious liberty. For more than twelve years the civil registration of the births, marriages, and deaths of Protestants was the law of the land, but, as no officials had ever been appointed to carry out this law, Protestants were obliged to be married in their own churches alone, and used then to register the act before a public notary. From January 1st, 1879, however, this was altered. The proper officials were appointed, and now Protestants all over the kingdom find duly-appointed Government officials to register their births and deaths, and perform civil marriage for them. As regards education, too, the law provided that "those children who belong to a different religion shall not be required to attend the exercises in Christian (viz. Roman Catholic) doctrine."

The Military Code, moreover, allowed a soldier condemned to death to be attended by the "ministers of his religion," whoever they might be. No Portuguese (the Constitutional Charter states) may be persecuted on account of his religion—a law difficult to get enforced in country places. With large liberty to the press, it will be seen that Portugal was at this time in advance of Spain in the direction of full religious liberty.

Upon the visit of Bishop Riley, in pursuance of the resolution of the Lambeth Conference of 1878, the three existing congregations adopted a set of regulations as a basis for the future organisation of the Church. The body of Reformers henceforth took the name of the "Lusitanian Church"; regulations for a General Synod, a Standing Committee, and a Diocesan Synod were passed. Bishop Riley ordained Senhor Candido Joaquim de Souza as deacon during his visit.

GIRLS' SCHOOL, VILLA NOVA DE GAYA, OPORTO.

At the end of the year 1880 two congregations, with their schools, applied to be received into the Lusitanian Church, one of the most gratifying features of this movement being that it was quite spontaneous, and in no way suggested or urged by the Episcopal Reformers themselves. One of these, known as the Præa das Flores Church, was formerly under the direction of Señor Mora. The congregation had always been episcopal and liturgical, and though considering itself one with the Lusitanian Church, had not hitherto come under its rules. This congregation then numbered 212 registered members, and had fifty-six children on the books of its school.

The other congregation that joined was founded by the excellent Wesleyan mission at Oporto, in a suburb of that town—Villa Nova de Gaya. The congregation met in a public meeting, and, with only one dissentient voice, voted for joining with the Lusitanian Church. This congregation was under the care of Mr. James Cassels, an English merchant, who has since become naturalised as a Portuguese, and it was by his generosity and exertion that a small church and schoolroom had been built. The children in the schools at this time numbered 120 in daily attendance, and there were between sixty and seventy communicants, mostly men. A shortened form of prayer from our Prayer-book had always been used in the services of this congregation, which now definitely joined the Lusitanian Church.

The Lusitanian Church thus numbered five congregations—three in Lisbon; one at Oporto, and one at Rio de Mouro—and became the largest Protestant body in Portugal. The accession of the Villa Nova congregation was

most important, the work being a very flourishing one, but at present the minister (Mr. Cassels) was a layman, and it was necessary to send a clergyman from Lisbon from time to time to administer the sacraments, at no little inconvenience and expense. It was my privilege to celebrate the Holy Communion at Villa Nova during this time, and I shall not soon forget the difficulty in making up sufficient Portuguese on the previous days to enable me to do so, or the kindness of Mr. and Mrs. Cassels in enabling me to read up the service.

The Rev. G. Pope writes, in February, 1881, of the work in Villa Nova. He says: "Divine service is held here twice on Sundays and once each Tuesday evening, and the number attending is very good. The total number of the congregation may be calculated at 200 persons. Three classes are held each week for the study of the Bible, mutual edification, and prayer. . . . These classes are attended by the majority of the members of the Church."

In 1882 there was again an important extension of the work to the City of Oporto itself. It came about under the following circumstances. The Rev. Señor D. Diaz, an ex-Roman Catholic priest, had for the previous six years been working in connection with the Wesleyan mission in Oporto, but now resigned his position in order to apply for admission to the Lusitanian Church. He stated that he took this step of his own free and independent will, and for the reason that ever since the Church had been formed, he had felt the strongest sympathy with it. His application came before the Standing Committee, and he was unanimously admitted.

Señor Diaz was well known in the north of Spain as an earnest, eloquent man, with a full and accurate knowledge of the holy Scriptures. He is the author of several small works, and, at the time of which I speak, editor of a little fortnightly paper, the *Reformer*. His advent, as an ordained man, supplied a want in the work, and while no word would have been said to influence him, he was heartily welcomed when he had made the decision.

Thus the little Church was making progress, and was full of hope for the future. There were drawbacks in the failure of friends and opposition of foes—it was ever thus. The history of the Primitive Church is constantly repeated in the march of the ages. The little Church at Rio de Mouro was especially singled out for attack. The clergyman there, the Rev. J. Costa Almeida, had been three times formally excommunicated; two actions had been brought against him in the civil courts; and now he was excommunicated for the fourth time, and yet he survives! It may interest my readers to give a translation of this last excommunication.

"Don Antonio José de Feritas Honorato, by the grace of God, and of the Holy Apostolic See, Archbishop of Mitylene, Doctor in Sacred Theology in the University of Coimbra, member of the council of his most faithful Majesty, President of the Relaco and Curia Patriarchal, Provisor and Vicar-General of the Most Eminent and Most Reverend Senhor Cardinal Patriarch of Lisbon, and failing his Eminence, the Most Reverend Governor of the patriarchate. To the clergy and faithful of the patriarchate, health and peace in Jesus Christ our Saviour.

"We make known that by the sentence below

transcribed, passed by the ecclesiastical court of this patriarchate on the 29th day of August last, the Presbyter Joâs Joaquim da Costa Almeida and his pretended wife, Maria do Rosario, both residing in the place and parish of Rio de Mouro, in the district of Cintra, of this patriarchate, were solemnly declared heretics, and as such condemned with the legal formalities. The crime of these unhappy persons is horrible; as the sentence says:—'It is the awful sin of public heresy, manifested externally, with all the anti-Catholic demonstrations which the ferocious fanaticism of error can inspire against the truth; the public teaching of Protestantism, carried on by the heretical school founded in Rio de Mouro, at the expense of the dreadful Protestant propaganda; the circulation of Bibles and pamphlets, where attacks are made upon Catholic dogma, upon the worship (*culto*) of the sacred images, not to mention the pious homage which we pay to the Mother of God and our Lady, the lofty patroness of the Portuguese, the denial of the various sacraments, and the scandalous imitation of the most venerable rites of our holy faith. All that the Catholic loves, believes, and respects, and the Holy Church by its sacred canons bids us venerate, has been the object of the ridicule of these two unhappy instruments of the Devil, the common enemy of God and man. But what above measure aggravates the situation of these unhappy persons is the consideration that they have abjured our faith, renounced the promises they made at baptism in order to throw themselves into the abyss of error, flying from Catholic truth to the heresy of Protestantism.

"Concupiscence blinded them, and hurried along by it, the male criminal forgets that he has been baptised

CHURCH AT RIO DE MOURO, NEAR LISBON.

and anointed as a minister and priest of the New Covenant, apostatising as he does from religion and from the priesthood of the Church, which had constituted him a fellow-worker with Christ in the great work of the salvation of souls, His ambassador before the greatest potentates of the earth ; and more to be lamented than Esau, he sells for disgrace (filth) the most precious jewels of grace to serve Satan in the work of the perversion of our beloved Portugal. The crime, therefore, committed by the apostate priest Joàs Joaquim da Costa Almeida, and by his female accomplice in the sin of concupiscence and in the propagation of Protestantism in Rio de Mouro, is very great. That crime could not remain unpunished. The Holy Church fulminates it with the penalty of anathema, or greater excommunication. And therefore the sentence has done no more than inflict that penalty upon him, after all the circumstances of aggravation in the case of the condemned criminals had been proved. Fly from them, Christians ! You must avoid them as persons struck with pestilence, because the Gospel and the Church command you to do so.

" Hold no intercourse of any kind with them ; you may only approach them in case of extreme spiritual or bodily need. More than this is not permitted, because they are excommunicated persons to be avoided. Despise them in public, but pray for them in private, that they may be converted, and, like the prodigal son, may return to the house of God, to the Holy Church which they are now attacking and ridiculing.

" At present there presses upon them the justice of God, who punishes them with the thunderbolts of the anathema. Afterwards light will come and enlighten

these blind persons so that they may see that which at present they do not wish to see: Protestantism decomposing, becoming reduced to the filth of error, and all its members in whom a sincere desire to know the truth exists reconciling themselves to the Church of Rome, and sheltering under the shadow of that portentous moral force which governs the world. Let this our provision, with the sentence below transcribed, after being registered in the 'Camara Patriarchal,' be sent to all the reverend parish priests of the patriarchate, to be read at the time of High Mass, on the first feast day which may occur after it has been received. Given in Sao Vicente de Forn, under our seal, and the stamp of the arms of his Eminence on the 23rd of November, 1882.

"Antonio

"*Archbishop of Mitylene.*"

Then follows the lengthy sentence.

It is curious reading this at the close of the nineteenth century! And yet the Rev. J. J. Costa Almeida still lives and his work prospers!

Some of the more ignorant thought that some calamity would immediately follow—*e.g.* it was said by some they would turn black! But when it was found that nothing followed, and the work still prospered, they changed their mind about the whole circumstance, and more good than harm was the result.

Sunday, April 14th, 1883, marks an important epoch in the history of reform in Portugal, as on this day a new church was opened in the flourishing city of Oporto. The church is built a few yards off the Rua do Heroisma, one of the largest and broadest streets in the city, and one that forms the artery between the centre

of the town and the termini for the new railways. The new church is a neat little building of oblong form, capable of holding about 300 people.

At the east end stands the holy table on a raised platform, with rails in front. The pulpit and reading-desk are on either side. Against the wall is printed the Creed, the Lord's Prayer, and the Ten Commandments. At the west end is a small vestry and cloak-room; the pews are plain, comfortable seats, and the whole interior has a decent, airy, and not too severely plain appearance, and will suit both people and climate well. For the opening services the building was literally crammed full. The Rev. G. Diaz, who took charge of the congregation, wrote thus of the services, "Both at morning and evening prayer the congregation was extraordinarily large. All the seats were occupied, and almost as many persons remained standing in the aisles and near the entrance. All behaved in the most orderly manner, and showed the most devout respect. At the morning service the congregation was composed of the better classes, and there were present journalists, lawyers, merchants, and even some members of the Catholic Association, and a Roman priest. May God our Father be pleased to sanctify that new church, and may He grant that whenever His people meet there they may feel the truth of His promise, 'Lo! I am with you always, even to the end of the world.'"

The next day an Oporto paper, having the curious name *The Tenth of March*, had an article about the opening, by no means unfriendly. After a full description of the building, and of the pastor, the Rev. G. Diaz, the writer says, "We were profoundly impressed by the fact that all the faithful, adults and children of both sexes,

chanted the canticles, etc., out of their own proper books, and found out the prayers and verses which the pastor gave out in a clear voice. When the psalms, hymns, etc., of the first portion of the service were concluded, the Rev. G. Diaz ascended the pulpit and preached an excellent sermon upon the text of the Gospel 'Go ye into all the world,' etc. The temple was literally full. The opening of the chapel was simple without any ostentation of ornament."

The building was named "The Church of the Redeemer at St. Lazaro," the quarter of the city where it stands.

In striking contrast to this, two days afterwards there appeared in another paper an account of an extraordinary act of bigotry. The curate of the parish of Bomfein, in the city of Oporto, refusing to pass the new Evangelical Lusitanian Chapel with the consecrated Host, was the cause of a tumult which brought him into considerable danger. The case was as follows. The priest had been called to a sick person in a certain street, and went with the Holy Wafer in a procession. There is a superstition in Portugal against returning by the same route, as then it is thought the sick one will surely die. But the only other route would pass the Lusitanian Church. The curate refused to go, and hence a great tumult, and he was with difficulty rescued by the police from the fury of the mob. The article concluded in these words. "How many followers may not the Lusitanian Church have gained yesterday! By the gross misconduct of the Roman Catholic priests she is being assisted in her propaganda."

It was about this time that Mr. James Cassels, the devoted and valued lay minister at Villa Nova

de Gaya, finally decided to offer himself as a candidate for deacon's orders in the Lusitanian Church.

All the necessary steps were taken, the documents laid before the Synod, and solemnly approved. The Synod could, of course, proceed no further than this, but the earnest hope was expressed that one who had been so devoted and self-sacrificing in the cause of the Church, would ere long be ordained. It should be mentioned that, besides his lay-ministerial work, Mr. Cassels has been most energetic in the matter of education, and children from the schools under his superintendence had passed the Government examinations with much credit.

At length, on a date well remembered in Oporto—March 9th, 1884—the Most Rev. Lord Plunket, then Bishop of Meath, went on a visit to the city for the purpose of performing there episcopal functions which at present the Reformers were unable to do for themselves. Lord Plunket was accompanied by Rev. J. B. Cabrera, Bishop-elect, and the first confirmation and first ordination were held in this part of the Peninsula. It was a day of great spiritual joy. The font, pulpit, and desk of the little church at Villa Nova were simply and tastefully decorated with white camellias in honour of the occasion.

The confirmation service was held at 9.30 in the morning. The Bishop gave an address explanatory of the rite, which was interpreted by Rev. J. B. Cabrera. Then the candidates, fourteen boys and girls, made their public profession of faith before God, and a large congregation; and answered all the questions put to them according to the ritual of the Lusitanian Church,

after which the Bishop solemnly administered the rite of confirmation.

Subsequently the ordination service was held. It was a wet day—the rain fell in torrents—but notwithstanding, the church was crowded, and many were glad to stand in the adjoining school-room, where they were able to hear. The congregation consisted of members and occasional attendants. The service was read by the Rev. G. Diaz, and the sermon preached by the Rev. J. B. Cabrera. He concluded by addressing some earnest words to Mr. Cassels, about to be ordained. Then followed the ordination, and afterwards the Holy Communion services, the number approaching the holy table being over seventy.

On the following Thursday Lord Plunket consecrated the new Church of St. Lazaro, in the city of Oporto. The church was crowded to excess. The greater part of the congregation on this occasion were Romanists, who had come to see and hear. An attempt was made to disturb the service by some students, but they soon left. The Bishop-elect preached the sermon, and although in Spanish, was perfectly understood by the majority of the congregation. Most of the daily papers mentioned the visit of the Bishop, and some spoke favourably of the services. The Church was much strengthened and encouraged by this visit of sympathy, and the advantage was great to the Villa Nova congregation, who had now the pastor of their choice in holy orders. It may be repeated here that Mr. Cassels, though of English descent, was born in Portugal, and has become naturalised as a Portuguese, so as to be in full sympathy with the Church in which he ministers. He speaks the language fluently.

THE NEW CHURCH AT VILLA NOVA DE GAYA, NEAR OPORTO.

THE PARSONAGE, VILLA NOVA DE GAYA.

Towards the end of August, 1884, a new chapel was opened at the village of Candal, about two miles distant from Villa Nova, by Mr. Andrew Cassels (a brother of Mr. James Cassels). He had, at his own expense, provided the buildings, which consisted of two large rooms, one a girls' school-room and chapel, and the other a boys' school. Divine service was held every Sunday, and on Wednesday evenings. Mr. Cassels and his wife (since taken to her rest) were devoted in their work amongst the poor. Mr. Cassels ministered as lay evangelist to the congregation. Several of the daily papers noticed the opening of these school-rooms. I will give one extract from the *Diario Portuensa* :— "Some days ago two schools were opened at Candal, one for boys, the other for girls, which were greatly needed, so as to curb the children who wandered about the streets there, given up to ignorance, and who, without this restraint, would turn out in the future to be monsters. These schools, which are superintended by two competent masters, are already attended by 150 children. The school-rooms are very large and well ventilated, but without ornamentation or needless show. Adjoining is the dwelling-house of the porter, and a large yard for a playground—all this done at the expense of Mr. A. Cassels, a merchant who has resided for years at Candal. All praise to this supporter of popular instruction!" At present this work was entirely under the direction of Mr. A. Cassels, and not definitely connected with the Lusitanian Church.

I referred above to the interest that Mr. James Cassels has always taken in elementary education in his neighbourhood. So successful has he been that his services have received on several occasions public

recognition. At the end of the year 1884 a series of conferences of Government and other schoolmasters was held in Oporto. They were largely attended, and discussion took place which proved of great utility. The recognition of Mr. J. Cassels and his work is given in the report published in the *Commercio do Porto* of October 9th, 1884. It is as follows :—"Mr. James Cassels eulogised the Government primary schoolmasters, both on account of the services which they had rendered to society, and also on account of the progress they had lately made—a progress which he was enabled to realise and appreciate at the conferences held this year. He declared himself in favour of the study of chorography, even in elementary schools, and mentioned that he had established in the Gaya district a school for infants from three to six years old, managed, not by a properly certificated teacher, since that was impossible, but by a good, sensible woman, who taught the children the first rudiments.

"The President said he had much pleasure in introducing to the conference Mr. James Cassels, who had rendered valuable service to the cause of education, and maintained in the Gaya district a primary school for boys and girls, a night school for adults, and infant school. After speaking of Mr. Cassels in terms of just and high eulogy for his eminent services to the cause of education, the President proposed that a vote of profound gratitude to this excellent gentleman should be recorded in the minutes of the meeting. The proposal was voted unanimously. Mr. Cassels in reply thanked the meeting for this manifestation of feeling, and begged that the vote should not be recorded. The meeting, however, decided that their

gratitude to Mr. Cassels should be recorded in the minutes."

On the same evening a banquet was given to Señor A. S. Lopez, the Government Inspector. Sixty-eight were present, and the health of Mr. Cassels was drunk in recognition of his services in the cause of education. A Roman Catholic priest who was present also spoke highly of Mr. Cassels' work. Next day a very favourable article appeared in the *Commercio*, giving an account of the meeting. This incident is an example of the way in which the Lusitanian Church was advancing in public favour, and thus gaining opportunities for the propagation of the truth. The records of those who came seeking information at this time, and the details of work done are deeply interesting. They have been published in *Light and Truth*, the organ of the Spanish and Portuguese Church-Aid Society.

The next two years mark a very important progress in the work in Lisbon. The work had grown, and there had been many tokens of spiritual blessing. This had been viewed with great interest and gratitude by all concerned. Among others an English resident in Lisbon, Mr. John Cleife, had taken notice of it, and had determined to encourage it by providing a church in Lisbon. This want had been long felt, and Sunday, January 10th, 1886, was a day of great rejoicing, when the opening services were held. The Rev. Godfrey Pope gave the following account of this generous gift and of the opening: "A little more than two years ago I received a note from Mr. Cleife asking me to call at his house. I did so, not knowing the reason why he wished to see me; and he then said he had watched with much interest the progress of the congregations—

of one, that of St. Peter, especially—and desired to build a church for it. He asked me what amount I thought was needed to buy ground and build a good, well-finished, church-like church. I said I thought we could do it with ease for from £1,000 to £1,200. 'The money is yours,' he said, 'and if you need more I will gladly give it.' Upon my thanking him heartily he said, 'I am only doing what is my duty. God has prospered me, and it is my duty and my pleasure to do what I can for the spread of the Gospel.'

"We at once began to look out for ground in a suitable situation, and for nearly a year and a half found none. I was determined not to spend more than £500 on a site. All our Portuguese friends said, 'You will never get a site for that money'; but I knew we should if we waited, and wait we did, until at last an admirable site was found and purchased. The building, the plan of which had previously been submitted to the Municipal Chamber of Lisbon for approval, was commenced last April and was concluded during the first week of January of the present year.

"On the piece of ground are constructed the church, a vestry adjoining, and a house for the guard. The west end of the church faces the street, and the rest of the ground is enclosed by a battlemented wall with three doors: one leads from the street to the guard's house and vestry, the other two into a yard adjoining the church. In the yard stands the church porch, through which the congregation enter the building. The edifice itself is oblong in shape and lighted by six windows—three at the east and three at the west end.

"A small chancel occupies the whole width of the building at the east end, and is separated from the body

of the church by three arches—a large central one and two smaller ones, one on each side of the large one. A series of plaster mouldings, of Gothic design, runs round the whole building. These are white, and the intervals between them are in coloured green in the chancel and red in the body of the church. Over the chancel arch is an illuminated text, 'Thou art Peter, and on this Rock I will build my Church'; while along both sides of the building runs an ornamented ribbon, having in coloured letters the two following verses,—'There is one God, and one Mediator between God and man, the Man Christ Jesus'; and 'By grace ye are saved, through faith, and that not of yourselves; it is the gift of God.' The furniture is all of varnished pine wood. The Lord's table is placed well forward from the east wall so that the minister who celebrates the Lord's Supper may, in accordance with old Catholic custom, stand between the table and the wall, thus facing the people during the Communion service.

"As the Lusitanian Church does not possess a Bishop of her own, we could not, of course, have a consecration service at the opening of the new building; but the Archbishop of Dublin, whose services to the Reformation in the Peninsula have been of priceless value, was kind enough, in his capacity as senior member of our House of Bishops, to authorise me (Rev. G. Pope), as chairman of the local Synod, to read a service of Benediction on the occasion. A meeting of the Synod was held, Rev. Candido de Souza, the minister of the old church, was formally appointed incumbent of the new chapel; a Benediction service, previously drawn up, was sanctioned and ordered to be printed; and I formally, in Synod, named Senhor Candido to direct the service in question.

"The service was printed, January 10th fixed for the opening day, and duly advertised. The Rev. G. Diaz came down from Porto to preach the inaugural sermons. The Rev. J. Costa and Mrs. Costa came up from Rio de Mouro with a waggon-load of their school children; and at noon on the appointed day the service commenced. The building, which easily holds 300 people, was crammed; the aisles filled with people who could find no sitting room; and numbers had to go away, being quite unable to get in at all.

The Revs. Candido, Chaves, Costa, and Diaz took part in the service, assisted by Señor Torres, our duly licensed lay preacher. The utmost order prevailed, and the respect shown, as well as the quietness in so crowded an assembly, were really wonderful.

In the evening, when the usual service was read, the church was equally full, and the respect and interest equally remarkable. Señor Diaz preached two admirable sermons, and put Christ before the large congregation very plainly and eloquently as the one and only Saviour. The singing was thoroughly congregational, and, as at the opening service, all present had copies of the *whole* service handed to them on entrance. The responses were very hearty and general. The newspapers—although we had taken no pains to secure their goodwill, not having invited the representatives of the press—were yet very kind and civil in their accounts of the opening."

The congregation at St. Peter's Church has continued very good, and the church is often crowded. Nor are the audiences confined to the poor. People of all classes come—lawyers, doctors, merchants, officers, and even some of the nobility have been present, a most important and encouraging fact.

The reports received at this time from the other congregations in Portugal were most encouraging. There was, indeed, opposition and some intolerance, especially in the country places, but on the whole steady progress. One feature—which always indicates health in any Church—was the regular increase in self-support. The whole grants to the Lusitanian Church for the year 1886–87 were less than £600; and the congregation in Oporto had collected money to build a small school-house on the ground belonging to the Church, "and it is now being built."

At Villa Nova de Gaya sermons were preached for the Tract Society and for foreign missions in the same year; and although the collections were not large, the number of coins received showed that most, if not all, of the congregation had given something. It is surely encouraging to find these struggling Christians interesting themselves in work in other lands. A large amount of evangelistic work has always been done in the neighbourhood of these churches which will doubtless bear fruit in the future. The testimony of the Rev. G. Pope, in his Report for the year, is very important. He writes: "It is by no means easy to give the friends of our Society a detailed account of the work of our little Lusitanian Church, and the reason is a twofold one. In the first place, since the definite organisation of this little body, its work has tended more and more to assume a regular shape, and the work of each congregation much resembles that of one of our own parishes at home, the minister having to deal with the spiritual needs of his own people, and having, in addition, to be ever on the watch, seeking for new openings where the good seed of the Word may be

sown. In fact the machine, so to speak, has now become self-working, and its various parts are thus systematically doing each its own appointed task. There is not thus the same need of constant supervision by me as was formerly the case, and I therefore am necessarily unable to give your readers those interesting special cases, which do so much to stir up, at home, sympathy for a work like this . . . . but my inability during the past two years to take the same active part in the superintendence as formerly has served to bring out into brighter and clearer light the real prudence and trustworthiness of the native workers, whom, when I unexpectedly drop in upon them, I always find conscientiously active, and ready and eager to do service to Christ. The various vestries duly meet in the different congregations, and I am thankful to say that perfect harmony appears to exist between them and their ministers."

Passing on to the year 1889, we find the Lusitanian Church passing through a fiery trial. One of several works published by the Rev. Señor Diaz is entitled "What is the Mass?" a little book which is very bold and uncompromising in its assertion of evangelical truth, and which attacks the doctrine of the Church of Rome on her tenderest point. It had been published some eight months, when "The Catholic Association" called a meeting to discuss it, and decided to prosecute Señor Diaz.

A storm was raised in the press, the Liberal papers condemning the "Association" for their action. A leading lawyer called upon the Pastor and offered to defend him without cost; and letters of sympathy were received from friends and strangers, Roman Catholics and Reformers in all parts of the country. A leading

Portuguese paper took up the question and wrote as follows—the *Democracia Commercial*, of March 18th, 1889: "The religious question is coming more and more prominently to the front. For our part we are resolved to maintain that the Roman Church is heretical in the face of Christianity and false in the face of the Gospels and the teaching of the Apostles. Following the example of some of the Bishops, the Catholic Association in this city has risen up in wrath against the book 'What is the Mass?' of the ex-priest G. Diaz, heaping the greatest insults upon him, and accusing the book of containing heretical matter. Now this book contains matter which is thoroughly Christian, as it is found in the canonical books of the New Testament. Are the Bishops and the Catholic Association (who say they are founded on Christ) consistent when they attack a work which they ought to applaud as genuinely Christian, and at the same time do nothing against works which are being circulated, and are saturated with materialism and atheism? 'He who is not with Me is against Me,' said Christ, and therefore the Bishops and the Catholic Association, in attacking a book which is founded on Christ, are against Christ. . . . . The only thing of Christ's they possess is His cloak, and this they use to deceive the people who believe in their good faith. And as Christ is a whip which lashes them both, they rise up in a rage against all that is of Christ. And really the book 'What is the Mass?' has the great merit of deserving their wrath, for it is a Christian book." This extract shows that the opinion was not all one-sided, and that the "Association" had raised a storm which was not easy to allay. We are not surprised to find that under the circumstances the tactics

were changed, and, after a complaint to the Public Prosecutor, the matter was dropped.

A parting shot, however, was given in the following circular, which was scattered by thousands:—"*Protestant Bibles.* We warn all members of the Holy Roman Church neither to read or accept any Protestant books, the reading of which is prohibited and condemned by the Church. These books are a genuine moral pestilence, which the people ought to avoid. And let them not buy or accept any of the improper books of the apostate Priest, G. Diaz, whose soul, long since sold to Satan, is already burning in hell."

This year his Grace the Archbishop of Dublin paid another visit to the Churches to convey to them certain resolutions passed by the Irish episcopate with reference to their request for the consecration of a Bishop. It was on this occasion that in the chapel of San Pedro, Lisbon, the Rev. A. F. Torres, who had hitherto been a licensed Evangelist, received the order of Deacon. His Grace brought back a good report of the Lusitanian Church, as continuing to make progress. A gratifying feature of that progress was the increase in self-support. Some figures this year are worth quoting. The contributions from four churches in Lisbon and Oporto for the church expenses and poor, were—St. Paulo, Lisbon, £20 12s. 0d.; Church of Jesus, Lisbon, £17 15s. 0d.; San Pedro, Lisbon, £96 6s. 7d.; and Villa Nova de Gaya, £90 10s. 5d.—a gratifying record for this infant Church.

The beginning of the year 1890 marks another and important addition to the congregations of the Lusitanian Church, viz. that of the Good Shepherd at Candal, near Oporto. A short history of this congregation is

necessary for the completeness of our story. In the year 1882, Mr. Andrew Cassels, a Christian merchant in Oporto, and brother of the clergyman at Villa Nova, felt himself called of God to undertake spiritual work among the large population resident at Candal. Accordingly, assisted by some friends, he opened a Sunday and day school there for children of both sexes, and also commenced holding services on Sundays and Wednesdays. The attendance proved so encouraging that in a very short time Mr. Cassels decided to have two schools, one for boys and one for girls. In the year 1884, Mr. Cassels purchased a large and well-situated piece of ground, and built upon it two school-houses. These schools, from the time of their opening, were called the "Schools of the Good Shepherd," and Sunday and week-day services were held there from 1884 to 1888. The church in which the congregation now meets was opened for divine service on January 6th, 1889. I visited the church some years after, and found a building with an ecclesiastical appearance, nicely arranged, and capable of holding 200 to 250 people. Ever since the opening, the services have been well attended and the Gospel has been faithfully preached to a large number of inquirers, not a few of whom have, by the mercy of God, been brought to a real faith in Christ. Mr. Andrew Cassels, who up to the time of which I speak had acted as lay minister, was now duly licensed, and he and his lay representatives admitted as members of the Synod. Since the schools have been opened, over 1,300 children have been educated in them. These schools had, up to this time, been maintained by the generosity of Mr. Cassels and his friends, and the children, besides receiving the usual secular education, had been carefully

taught in the holy Scriptures. But this congregation had from the beginning been independent, so that by its adhesion to the Lusitanian Church, after mature deliberation, no other body was deprived of a congregation—an important fact, as the Reformers seek to carry the Gospel to their countrymen rather than to proselytise from other bodies of Protestant Christians.

I must not omit to mention a very important work commenced by Mr. Herbert Cassels, the third of this noble band of brothers who have done so much for their adopted country. I refer to the illustrated Bible in Portuguese, which at the time I write is completed and on sale. The idea was suggested by the success of an illustrated Bible in Italy. It was thought wise, in view of the great prejudice against the people reading the Scriptures, to publish an "authorised Portuguese text," with the Latin or Vulgate printed below. Published in numbers at a cheap rate, it met with a ready sale. The Ultramontanes, of course, opposed it, and in the clerical paper *Palavra*, spoke of it as a "trick" on the part of Mr. H. Cassels, whom they called a wolf in sheep's clothing. The people were urged not to subscribe, but the work has gone on and prospered, and a beautiful family Bible is now to be found in many a Portuguese home.

In 1891, the new congregation at Candal was much cheered by the news that his Grace the Archbishop of Dublin, discharging episcopal functions for the Reformed Churches, had admitted in Ireland the Rev. Andrew Cassels to the holy office of a Deacon. Two of the brothers were, therefore, now in holy orders.

The ordination being held in Ireland raised some opposition from extreme men. A long controversy

ensued in the Church papers, and "gravamena" were even introduced into the Lower Houses of Convocation in both provinces. The present Dean (Farrar) of Canterbury defended his Grace in the *Review of the Churches* in the following words: "In the Southern House, regarding the resolution as *ultra vires* and *ultra crepidam*, I did my best to oppose it. The Dean of Windsor moved, and I seconded, as an amendment 'the previous question,' and the same amendment was moved in the Northern House by Canon Tristram and the Bishop of Hull.

"This, as might have been expected beforehand, was defeated in both Houses. In the Southern House, however, the gravamen, which was really due, as the debate proved, to dislike of the Reformers, was reduced to very small and comparatively innocuous proportions. It appealed to the Upper House to protect the Church of England from the wholly imaginary, and in any case entirely microscopical and infinitesimal danger of some Spanish Reformer being admitted to an English benefice. The mountain laboured, and there came forth this ridiculous little mouse. It is difficult to conceive that anyone who voted for this eviscerated gravamen really supposed that any such danger was imminent.

"In the first place, it is most doubtful whether the ordination of a Deacon *in* and *for* the Spanish Church, could be regarded as valid for admission into an English benefice. But even if it were, no English Bishop would or could introduce such a Spanish Deacon unless he gave satisfactory proofs that his ordination was perfectly regular and his views were those of the English Church. The insinuation of the gravamen in the Northern House, that the Archbishop had not been loyal to the decision

of the Lambeth Conference, was entirely baseless, as was the assertion, so completely disproved in the Southern House, that the Spanish Reformers 'had not shown themselves to be in accord with certain Catholic doctrines dear to the Church of England.' In the Canterbury Convocation, at any rate, some sympathy was shown with these poor Reformers, who have faced social ostracism and bitter persecution in order to obey their consciences and to shake themselves free from the trammels of the most stagnant Church in the world.

"These poor and persecuted Reformers, who in obedience to their consciences have done exactly what we and our fathers have done in refusing allegiance to what our article calls 'blasphemous fables and dangerous deceits,' ought not to be treated as heretical schismatics.

"The attitude taken to the Archbishop of Dublin by the advanced High Church party in both houses will do him no sort of harm. It was a gratuitious interference with the action of a large-minded and loving prelate, against whom neither Bishop nor Synod in his own Church has breathed one word of censure. It has caused excusable irritation in the Irish Church, which is not in the least amenable to any fault-finding or heresy-hunting censures of English presbyters. It has, indeed, had the natural result of strengthening the Archbishop's hands, for it has evoked the following declaration signed by the large majority of the Irish Bishops.

"'(1) That we express hereby our sympathy with the Reformers of Spain and Portugal, who, under many exceptional difficulties, are struggling to free themselves from the burden of unlawful terms of communion.

"'(2) That regarding their case as having become one of extreme necessity, and recognising the rights of

Bishops of the Catholic Church to interpose in such cases, we do not feel called upon to protest against the action contemplated by his Grace the Archbishop of Dublin, who has announced his purpose of holding ordinations on behalf of the Reformers of Spain and Portugal in the course of the ensuing year.

"'(3) That we have received with satisfaction his Grace's assurance that, when carrying that purpose into effect he will confine his ministration within the limits of those countries, and use during the laying on of hands the words enjoined in the services of our own Church.

"'C. P. Meath; C. Limerick; M. F. Cashel; R. S. Cork; W. P. Ossory; W. B. Killaloe; S. Kilmore; C. M. Clogher; J. Tuam.'

"The needless gravamen has thus defeated itself in two ways. It has given the Archbishop the sympathy and support which was most grateful to his heart, and it has led to the conclusive proof that the Spanish Reformers not only accept the three Catholic Creeds of Christendom, and our own Thirty-nine Articles, but that their doctrines do not differ in any demonstrable effect from those maintained in the English Prayer-book."

The remarkable way in which the Bible has been used both in Spain and Portugal without the aid of a living teacher is illustrated by the case of a working man who at this time was admitted as a member of the Lusitanian Church. He gave the following account of the way in which he learned the truth: "Six months ago I found on the ground of the wine-store where I am employed this little book—the Gospel according to St. Matthew. I picked it up, and asked my mates to whom it belonged, but none of them claimed it, and several said they would not dare to have

it in their possession, as it was a false book and attacked the doctrines of the true Church. As nobody claimed the little book, the foreman said I might have it if I liked ; but advised me to tear it up and burn it, as it was a bad Protestant book. In the dinner-hour I began reading it, and the following Sunday I stayed at home the whole day reading it, and, much to my delight, found it was a narrative of the life and death of our Lord Jesus Christ. I knew it was true, the reading gave comfort to my soul ; I had at length found what I had been seeking for, and I would not part with this little book for anything in the world. Three or four months ago I summoned up courage to attend divine service at the Evangelical Church in Villa Nova, and then found that what I had been told of its teaching was most incorrect, and from that day I have regularly attended the services."

I mentioned above that Mr. Herbert Cassels was at this time engaged in the publication of his illustrated Bible, and as an illustration of the unscrupulous opposition to this work, although the Vulgate was printed with it, I will give here an extract from the *Ordem*, a clerical newspaper published in the University town of Coimbra. The writer says : " The *Biblia Sagrada Illustrada* is a Protestant edition for the reasons already adduced notwithstanding the bravadoes of the sect, and, as Protestant, is false, is lying, is condemned by the Church, and cannot be read by the faithful without incurring grave penalties, because Protestantism is the most nefarious, the most false, the most lying of all the sects that hell has vomited forth for the scourge of humanity " ! Comment is needless upon such an article.

The Church at Candal this year (1892) suffered an

almost irreparable loss in the death of Mrs. Andrew Cassels, the wife of the devoted pastor. Eternity alone will show all that was done by the instrumentality of this good woman, who for ten years had been a devoted worker in this part of the Lord's vineyard. It was chiefly by her encouragement that her husband was led to take up the work, and her kind visits and earnest testimony had been the means of winning many to the knowledge of Christ. It may truly be said she died in harness, working up to the very last. The members of the congregation, wishing to show their regard for her, subscribed and placed in the church a handsome marble font with a silver plate affixed—a loving token of their appreciation of her work.

Another pleasing testimony of goodwill, though happily in this case to a living worker, was given at this time. We have already spoken of Rev. J. J. da Costa Almeida and his work in Rio de Mouro. This year (1892) a factory in the parish was sold owing to the death of its owner, and purchased by two Portuguese gentlemen, Roman Catholics, who inaugurated the new régime by a lunch, and festivities at the factory. Señor Almeida was invited and given a place of honour. The *Commercio de Portugal* gave an account of the proceedings in a long article, the closing words of which are as follows :— "We cannot deny ourselves the pleasure of publishing the name of a meritorious and ignored man, the Rev. J. J. da Costa Almeida, who for twenty-two years has given gratuitous instruction to a large number of children who attend the school at Rio de Mouro to which we have lately referred, and who has by his influence obtained contributions towards the maintenance of the school which gives to the pupils, whom this

venerable ancient calls 'his children,' all that is requisite for their education. The Rev. Costa Almeida acknowledged with deep feeling the very appropriate terms in which Señor Nogueira Pinto, one of the new owners, proposed his health, and begged the new proprietors of the factory to extend their goodwill to his school, 'his one joy during the remainder of his days, his one engrossing interest till his death,' for thus he expressed himself." The *Seculo*, a daily paper with a very large circulation, also gave a very favourable report.

I have referred several times to the good work being done at Villa Nova Church, Oporto, under the ministry of the Rev. James Cassels; indeed, the history of this congregation is that of a steady progress. In the early part of 1893 it was found that the church was getting altogether too small for the congregation. The accommodation was for 200, and the register now showed 250, and 200 children in addition. Mr. Cassels determined to try and meet the difficulty, and purchased a piece of land adjoining the existing church at a cost of £200. With some help from the Society in London, a handsome church and schools have been built, which at present quite meet the needs of the congregation. Much is due to the energy and generosity of the Rev. James Cassels, of whose work in this congregation too much can hardly be said.

The next year (1894) marked progress in the city of Oporto itself. A new school for girls was opened in connection with the Chapel of St. Lazaro. On the opening day twenty-three attended, and before the week closed the number was thirty-six. The boys' school had already an attendance of seventy. Sunday

schools were also started, which from the first were largely attended.

On the 15th of April this year the new Church (built by Mr. J. Cassels) of St. John the Evangelist was opened at Villa Nova de Gaya. The weather was stormy, and the political elections were in progress, but, notwithstanding, the attendance was very large both morning and evening. The chapel, with pulpit, font, benches, and reredos, was made according to plans kindly drawn up by the Rev. G. Pope, President of the Synod. The accommodation is for 400 persons. A special form of prayer was used at the opening services asking the blessing of God upon all those who would receive baptism, confirmation, the Lord's Supper, or be joined in holy matrimony in this place, and also upon the preaching of God's holy Word. Several favourable notices appeared in the daily papers. Shortly afterwards a harvest thanksgiving service was held, and over 400 persons were present.

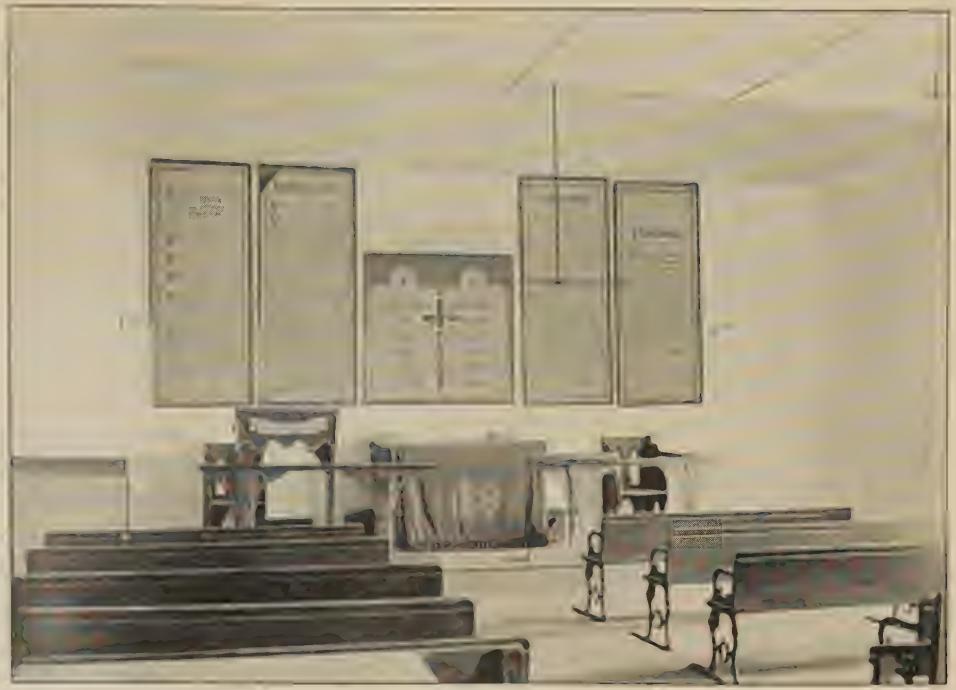
As an instance of the growing toleration in Portugal, I may mention that the Corporation of Villa Nova set apart a portion of the public cemetery for the burial of non-Romanists, and that the clergy of the Reformed Church were permitted to read the service from the Lusitanian Prayer-book.

I cannot do better than close this chapter by a short general statement of the present condition of the Lusitanian Church in 1896, gathered from the General Report of the Rev. G. Pope :—

"The devoted workers at Rio de Mouro, the Rev. J. J. da Costa and his wife, are as earnest as ever, full of zeal and faith and joy, and anxious only, now that increasing age presses upon them, that someone may

in due time be forthcoming to take up their work when they are called to rest. Our two clergy in Lisbon have their hands full, having the charge of three congregations, and also of the one at Setubal, and while one manages the editorial work of the *Evangelista* (the organ of the Lusitanian Church), the other attends to the financial part—the collecting of subscriptions, etc. In Oporto the Rev. James Cassels is now building, at his own expense, upon ground belonging to his church, a nice parsonage house for the use of the incumbent. Into this he intends himself to move, so as to be always close to the church and schools. It is only another evidence of his zeal for the Gospel. The girls' new school-house at the Church of the Redeemer, in Oporto, is now completed, and the attendance is very good. But Mr. Flower, our most earnest lay minister, states that while the contractor has been paid in full, a debt is still due to friends who advanced money—a debt which it is hoped will soon be paid off. At Candal the Rev. Andrew Cassels has been extending his work, services now being held not only at his church and at the Mario, where he has bought ground for a chapel in the future, but also in another direction, near the suspension bridge over the river. All these are well attended, and the services at the new place near the suspension bridge have been especially so. Altogether we have seven organised congregations, three missions, three boys' schools, three girls' schools, three mixed schools, and three infant schools. There are five ordained clergy, one lay minister, and one licensed preacher. We have four school-masters and ten school-mistresses; and altogether our children in the schools number over 700."

The school work is a prominent feature in the



CHURCH OF JESUS, LISBON.

Reformed Lusitanian Church, and one that gives great promise for the future. As one thinks of the short time this work has been in existence, and of the difficulties that have been encountered, one may indeed thankfully say, "What hath God wrought!"

CHAPTER VIII.

OTHER CITIES ALSO.

HAVING now put on record the doings of the Episcopal Reformers of Spain and Portugal in their more central stations, I cannot conclude without referring briefly to the work—of less magnitude, perhaps, but not of less interest—which they are carrying on in other quarters of the Peninsula at the present time.

OSUNA (*Spain*).—The congregation in this town affords an illustration of how the Reform work has spread by the migration of members from one city to another. Previous to 1889 a few members of the congregation of San Basilio, in Seville, went to live at Osuna, fourteen leagues distant, and one of the most ancient towns in Spain. They remained faithful to the teaching they had received, and often spoke of the Reformed Church and its hopes.

A converted Jew, named Marcos Bothel, also educated in Seville, frequently circulated tracts, but no meetings were held. At length a desire to meet together sprung up, and Señor M. Bothel was approached on the subject. He consented, and at the first gathering eighty persons were present to hear the Word of God read. Two women who had come to reside in Osuna were specially active in bringing about this result. Ultimately Señor Palomares was invited to visit the town. This took place at the close of 1889.

Mr. Caldwell, the United States consul at Seville,

accompanied Palomares and they found the ground well prepared. Visits were paid to several families known to be in sympathy, and a meeting was arranged for the evening. About thirty persons came, and the pastor found to his surprise a Bible, liturgy, and hymn-book laid upon the table. The attention to the service and sermon was most marked, and all felt that blessing had been received. The next day Señor Palomares, who is also a doctor, was called to visit one of the congregation who was sick and unable to attend the service, who gratefully received both the spiritual and medical aid.

The most diligent worker in Osuna is Doña Juana Lobos (one of the women already referred to), who was brought up in Seville, and learned the truth at San Basilio. She has been most active in Bible and tract distribution, and in inviting others to the meetings. On this account she has received a great deal of persecution, but undismayed, she still carries on her work. One day the wife of the Alcalde and another lady called upon her urging her to go to confession. She replied, "This I frequently do, and confess all my sins to One Who has power to forgive them." She then opened her Bible and pointed to the passages which warranted her position. The neighbours, wondering at the visit of the ladies, had gathered in and listened attentively to the conversation. Her visitors accepted several tracts.

Palomares has since paid frequent visits to Osuna, and has met with ever-increasing success. He goes with a packet of Bible portions and tracts, and has has been admitted to the prison and other institutions with them. A building has been hired, and weekly gatherings arranged for Bible reading, prayer, and praise. The usual form of persecution has been tried, and many

have lost their situations on account of their being members of the Reformed Church.

The regular congregation has now reached over fifty persons, who are earnestly desirous of having a settled pastor in their midst. A generous friend in England has offered to supply the fund necessary for a pastor's stipend for a period of three years. We expect to hear soon that this congregation has been received by the Synod as an organised body in connection with the Reformed Church.

Valladolid (*Spain*).—This city, where an interesting work is being carried on under the care of the Rev. Emilio Martinez, was formerly one of the most famous cities of Spain. Here Philip II. was born, and here the great discoverer Christopher Columbus died. I shall not soon forget standing in the lowly chamber where this truly great man breathed his last. Here Ferdinand and Isabella were married in 1469. Valladolid was the residence of the kings of Castile, and the seat of the Court until Philip II. made Madrid the capital. For these and many other reasons the visitor to Spain should not pass it by. It was here that Dr. Augustus Cazalla, the first Reformed Spanish pastor, was strangled, and afterwards burnt to ashes in the fires of the Inquisition. It was, indeed, the scene of many martyrdoms, and the present little church has adopted the name Iglesia de los Martires—the Church of the Martyrs.

It was at the close of the year 1885 that the Rev. Pedro de Castro, commissioned by Señor Cabrera, went to visit different groups of Reformers in the north of Spain. At Valladolid he found a group of Christians under the direction of a *junta*, or vestry, who met together periodically to pray, sing hymns, and read the

holy Scriptures. They were maintaining at their own charges a small room capable of holding about fifty persons. It was poorly furnished, but a spot very dear to those who gathered together for worship. They had no pastor, and were without the sacraments, although earnestly desiring them. Señor Castro communicated with the Bishop-elect, and upon his advice put them in communication with Madrid, and they were eventually accepted as a congregation of the Reformed Spanish Church. At the beginning of the following year the Bishop-elect, accompanied by the Rev. S. Cruellas, visited the city, and services and Bible classes were held which were much enjoyed. Thirty-one partook of the Holy Communion. The hopes of the congregation were raised that ere long a regularly appointed pastor might be sent to labour amongst them.

Two years subsequently, Mr. S. B. Caldwell, American Consul at Seville, paid a visit, and wrote of the devotion and growth of the congregation. At length a pastor was found in the Rev E. Martinez. His conversion was due to the granting of religious liberty in 1868. He then for the first time heard the pure Gospel in Madrid, and was filled with a desire to make it known to his countrymen. As a preliminary step, he took up the work of a colporteur, and subsequently studied theology under Dr. Napp. His first work as a lay minister was at Monistrol, near Barcelona, for which he was ordained by the Archbishop of Dublin. He was removed to Valladolid in 1890. In 1893 a visit was paid by Lord Plunket, in company with the Bishop of Clogher and Canon Meyrick. A confirmation service was held, when over 120 people were present. Canon Meyrick writes of this visit, "It was a relief after

visiting Roman Churches (which, for aught visible to the contrary, might have been Pagan temples) to enter the chapel of this congregation, and to see above the pulpit this text, 'God is love,' and on the walls, 'Behold the Lamb of God which taketh away the sin of the world,' etc. . . . Their liturgy is exceedingly beautiful, and at once appeals to the nation's heart, as it embodies in a large measure the old Mozarabic liturgy, which was in use among the early Christians of Spain, and goes back almost to Apostolic times." Thirteen young persons were confirmed on this occasion, and an address given by the Archbishop interpreted by Señor Cabrera. Canon Meyrick adds to his interesting report of the visit, "We left Valladolid impressed with a sense of the reality and importance of the Spanish reform work there going on."

The Rev. E. Martinez is an earnest worker and a diligent student. Articles from his pen are frequently found in *La Luz*, the organ of the Spanish Reformed Church. He much desires a better church and schools, but it is not easy to procure the funds.

Setubal (*Portugal*).—The mission in this town—which claims to be the third largest town in Portugal—forms one of our most hopeful stations, and will, we hope, ere long be fully organised under a resident pastor. The work here dates from 1883. A member of the congregation of San Pedro, Lisbon, had left that city with his wife to reside in Setubal, and this year she died. Her husband telegraphed to the Rev. Señor Candido asking him to go there for the funeral. It was the first Protestant funeral ever seen in the town, and attracted great attention. From the house to the cemetery the people formed two dense lines along both sides of the

streets, and the cemetery was full. With one exception the crowd reverently listened to the burial service. A would-be disturber cried out, "The Protestants are heretics, and ought to be burnt!" But no one took notice of him.

At funerals in Portugal the Roman priests generally accompany the coffin to the cemetery robed. Señor Candido thought it right to follow the custom thus far, and attended in surplice and stole. The husband was much respected. He always kept the Sunday, refusing to undertake any business, and tried in every way to spread a purer Gospel among the people. Many sympathised with him in his work, and at length Señor Carvalho, an excellent man, began to hold meetings. But the people in sympathy with the Lusitanian Church became very anxious to have liturgical services, and in the autumn of 1893 it was decided to commence definite work in the town. A small house was rented, and a school-mistress appointed. The Lisbon clergy undertook to hold services on each alternate Sunday evening, and these have been continued, with a steadily increasing attendance. A Sunday morning service was much desired, but at present this is impossible, as the clergy are fully occupied on that day. Naturally there has been opposition, and pressure was brought to bear upon the owners of some factories in the place to refuse employment to any who sent their children to the schools, to which, alas! they yielded; and attendance fell off for a time. There was also persecution of a more violent type, and the mistress and some children were stoned in the streets. Señor Candido, who on one occasion witnessed this, threatened to appeal to the police, and the warning had a good effect. The

congregation is enthusiastic, and full of missionary zeal; as an instance of this I may mention that a young man succeeded in selling 250 copies of the *Evangelista*, the paper of the Reformed Church, in a very short time, and obtained a good many new subscribers. As an evidence of the goodwill of the people towards the Reformers, the following is an interesting fact. Last winter a Portuguese family took a large house next door to the mission. They frequently had dances, and the noise was often very disturbing during service. In a short time some of the family dropped in to hear, and by degrees came more frequently. Now there is no music or dancing during service hours. On the occasion of the carnival, when a service had been arranged, there was to have been a ball, but before the service the people of the house, with their guests, all went out, and strolled about the town until service was over, and then returned to conclude the ball. The work seems so hopeful in Setubal that it is at present under consideration whether the congregation shall be formally admitted to the Lusitanian Church, with vestry and treasurer of its own, and a representative in the Synod.

Monistrol and San Vicente (*Spain*).—On the morning of May 22nd, 1870, two men and a youth might have been seen setting up a tent and unpacking a couple of large cases in the great square of the town of Manresa—a large town not far from Monistrol. The cases contained Bibles, which were about to be offered to the people. While the books were being dusted and set in order the colporteurs handed copies to the bystanders for examinations. "The Bible!" "The holy Gospels!" exclaimed one and another in

astonishment. In a short time many copies were sold. But by and by several shouted, "You have deceived us, false thieves!" And throwing their books into a heap, the flames of a bonfire leaped into the air. Distressed, the colporteurs called out, "Return the books and take back your money! We have given you the holy Scriptures." "It is false!" was the response; "our priests say so." It was a striking scene. Over 2,000 people gathered, and cries were heard, "Death to the Protestants!" Someone set fire to the tent, and but for the timely arrival of the Alcalde (Mayor), the three colporteurs would have hardly escaped with their lives.

From this scene of excitement we may date the commencement of the work in Monistrol. The two colporteurs had made their way to that town, and were on the bridge that spans its river when they were startled by the approach of a stalwart man, who said, "How now, comrades, have you recovered from your fright at Manresa?" and invited them to supper. They thought it wiser to refuse, not quite sure if he were a friend or no. On the morrow they commenced work again, and met with more success. The persecution had aroused inquiry, and they sold their whole stock of books that day. They subsequently discovered that the man who had spoken to them upon the bridge was a Señor Manuel Estruc, of Monistrol, who was himself an inquirer, though as yet knowing little of the saving truth of the Gospel. His story is deeply interesting, and illustrative of others who have for conscientious reasons left the Church of Rome. As a boy he was an acolyte in the parish church. He venerated everything about the church, and looked upon the images with a superstitious awe. One of these had become old and worm-

eaten. One day the Cura said to him, "When you come to-morrow bring a hatchet and cut up this image for firewood." He was filled with horror, and this incident set him thinking, and led him eventually to leave the Roman Church. He would have become an infidel but that he had met the colporteurs, and found in their teaching what his soul yearned for. He invited the colporteurs to remain, and opened his house for meetings, which were largely attended. This went on for some time, until at length one of the colporteurs, Señor E. Martinez, was appointed as the minister of the congregation. The son of Señor Estruc, who had been confirmed by Lord Plunket at Monistrol, desired to enter the ministry, and after some years' training—latterly in Madrid, under Bishop Cabrera—has been ordained, and has gone back to his native parish to help the present clergyman (the Rev. J. J. Riall) in his work. At the beginning of the year 1885 there were 101 registered Church members, fifty of whom are communicants. The Church has been visited several times by Bishop Cabrera, and has been formally admitted as a part of the Reformed Spanish Church.

The position of this Church is interesting, and gives opportunity for mission work of a peculiar kind. Monistrol lies at the foot of a well-known mountain of Montserrat. Upon the summit of this mountain there is a famous monastery about 3,300 feet above the level of the sea. It is said that in early times heathen worship was practised upon its summit, and that a temple was erected to Venus in A.D. 197. However that may be, it is at present the centre for an idolatrous worship of a certain black image called the Virgin of Montserrat. The image represents a female figure

seated, holding a ball in her right hand, and a child on her lap, the latter with its right hand upraised and a pine in its left. Many pilgrimages are made to the image every year, and grim stories are told of the orgies carried on. The little *capilla* of Monistrol is at the foot of the mountain, on the road which the pilgrims pass; and often they turn in to listen to the service, and carry away tracts which are freely given. It is hard to estimate the amount of good done in this way.

San Vicente de Castellet is a small town half-way between Monistrol and Manresa, of about 400 families. A work was commenced here by a man who had heard and received the Gospel in Manresa. He offered his house to the colporteur, and meetings were held. In 1878 the work was connected with that of Monistrol, and Señor Martinez took charge of it. The congregation petitioned the Synod at the same time as the church at Monistrol, and was received as a part of the Reformed Church. The congregation numbered twenty-five and the scholars thirty-two. The Rev. D. Regaliza, the valued pastor at Villaescusa, worked here for some time. Persecution, of late years, and the discharging of the Reformers from employment has reduced the numbers. A like cause has injured to some extent the work at Monistrol. In 1885 there was a visitation of cholera and much distress, but none of the Reformers died, a fact which caused a good deal of comment. At the end of the same year a new chapel was opened at San Vicente, a very decent and church-like room, which impressed me much when I visited the town some years ago. There is accommodation for about 100, and one hopes it may yet be filled. In 1889 the Rev. E.

Martinez was moved to Valladolid, and the Rev. J. J. Riall appointed to the work in Monistrol and San Vicente. Señor Riall holds services in each place every Sunday, and also occasionally in the neighbouring towns and villages. Señor Riall has done much to improve the little church in Monistrol, and has started a fund to build an altogether new one. Negotiations are in progress as I write for the purchase of a suitable site for the purpose. The cost of a harmonium was defrayed by Miss C. Griffith, of Kingstown, Ireland, for many years an active friend of the work. In the year 1892 there was a sudden increase in the congregation. A railway was commenced to the monastery on Montserrat, and some 900 workmen were lodged in the neighbourhood, and the pastor felt a responsibility towards them. He commenced by visiting them at their inns, and invited them to come to the service, and then distributed tracts and portions among them. The result was that for many weeks the church was so crowded that two services were obliged to be held to accommodate all who came. The above will give an idea of the character of the work done in this neighbourhood. It is a "casting of bread upon the waters" to a large extent. One can only hope and pray that the many days before the harvest are nearly passed. The record for the past few years is that of steady, earnest work under the care of Rev. J. J. Riall and his recently-appointed fellow-labourer, Rev. M. Estruc.

Malaga (*Spain*).—The work here is of a most interesting character. I shall not soon forget the visit I paid to this church and the neighbouring mission at Puerto de la Torre, by which I was most favourably impressed. The history of the movement can only

be briefly told for want of space. Between the years 1858 and 1860 several persons from reading the holy Scriptures were led to seek a purer form of faith. Among these may be mentioned Matamoros, Carrasco, and Señor Pablo Sanchez. During the banishment of the principal Reformers, some of whom had suffered imprisonment both in Granada and Malaga, the brethren met occasionally in secret. This continued to the year 1868, the year of the Revolution under General Prim. It was a time also of work, for an edition of the New Testament was printed in Spanish and privately circulated. This edition bears upon the title-page the letters I. R. M. (Iglesia Reformada de Malaga). Thus the ground was prepared; and upon the declaration of a measure of religious liberty the public preaching of the Word was commenced. The Rev. Pablo Sanchez was then entrusted with the work of evangelisation, under the auspices of the *Spanish Evangelisation Society* of Edinburgh. At first the numbers attending his services were very large, but eventually they declined, and Sanchez was removed to Huelva and the *capilla* (chapel) closed. Many of those who had professed better things in secret failed to confess Christ before men. In the year 1877 an appeal was sent to the Spanish and Portuguese Church-Aid Society to undertake work; and the Rev. Spriggs-Smith was sent out. He was heartily welcomed by a small body of about fifty who had remained faithful. The Rev. T. J. Scott (British Chaplain), the Consul, and the English doctor gave him great encouragement, and the congregation soon grew to 130 persons. The Chaplain wrote: "You will be glad to hear that I can give a good report of the work here. . . . I administered the Holy

Communion on the first Sunday of the month to thirty members, all most devout. The Bible and controversial classes are well attended."

Mr. Smith was a divinity student at this time, and at the end of 1878 was obliged to return to England to prepare for ordination. He was succeeded in Malaga by Señor Joaquim Dominguez, an earnest young Spaniard. He was educated partly in England, and is now working in connection with the South American Missionary Society. Señor Dominguez remained with the congregation in Malaga until it was received as part of the Reformed Episcopal Church, and was then removed to Seville. The Rev. Benito Rodrigo was duly appointed to Malaga, the Synod regarding him at the time as specially fitted for the post.

Steady work with good results continued until the end of the year 1884, when the south of Spain was visited by a terrible earthquake. An extract from a letter written by the Rev. B. Rodrigo at the time will give some idea of the calamity: "I was enabled to preach on Christmas Day to an exceptionally large and appreciative congregation. A few minutes after divine service was over, while sitting with my wife, who is blind, we suddenly felt the house rocking to and fro. It was indeed an anxious moment, and the words sprang to our lips, 'Lord save us or we perish.' The massive walls of our dwelling threatened to collapse and bury us beneath their ponderous weight. The creaking of beams and floors above and below, the rattle of tiles, and the crashing of church furniture in the *capilla* overhead, together with a muffled, though awful, reverberating sound outside, inspired such a sickening sense of insecurity and dread that we verily believed

the end of the world had come. With the shrieks and cries of a terrified population, our situation may be better imagined than described. The *capilla* and schools have suffered considerably, but we thank God that we have escaped with life, and that this visitation has been overruled for good and the people seem more ready to accept the consolations of the Gospel."

The chapel and schools were found to be so far destroyed that work had to be suspended until repairs were done; both were re-opened in 1885, and with an increased attendance. The following year the Synod decided to send the Rev. José M. Vila to take up the work in Malaga. Señor Vila is an ex-Roman Catholic priest, a learned, earnest, and eloquent man, and much respected in the city. He introduced the liturgy to the congregation, who gladly received it, the want of a liturgical service having been sorely felt. Soon after, he wrote, "Our Episcopal Church has a special attraction. By the severity and at the same time the sweetness of its liturgy it gently draws a people who, accustomed to the pompous liturgy of the Romish Church, are unable to suffer the violent change of passing from a service of high ritual to another destitute of all liturgical order." The mission stations in the neighbourhood of Malaga are visited from time to time by Señor Vila, and many of them—*e.g.* Puerto de la Torre, contain a number of people in sympathy with the Reformed Church. At a service in the latter place at the time of my visit 100 persons attended, joining in the liturgy, and earnestly attentive to the message of the pastor. This town had been much neglected by the Roman Church, but so soon as it was known that Señor Vila was visiting it a

vigorous effort was made to prevent the people attending the services. The following characteristic message was sent to the priest by the Reformers, "Señor Cura, you have never visited us; we were abandoned. . . . Had you sought our welfare before the *Evangelicos* came, we, being ignorant of the Gospel, would probably have followed you to a man. But the *Evangelicos* have opened our eyes; they teach us the truth, and do us good. Protestants we are, and Protestants we intend to remain, and all your menaces respecting ourselves and our children will in no wise affect our decision." The Rev. H. J. Huntingdon, British chaplain at Malaga, wrote at this time to the Society, warmly commending Señor Vila and his work; and speaking of a week-day visit he had paid to Puerto de la Torre with Señor Vila, he says, "It was delightful to see the warm welcome he received. In the evening the room was crowded: the women seated, the men standing up. There were at least 200 outside who could not gain admittance, but who eagerly listened at the open door and windows. About fifty people escorted us back to Malaga."

The opposition to the work here reached a climax on March 25th, 1887. A fête was arranged, at which the Reformers were to be converted *en masse* and heresy for ever exterminated. An image of "our Lady of Sorrows" was brought to within half a mile of the town, and a procession arranged. Soldiers were provided, as there was some doubt how the fête would be received by the people. A detachment of cavalry acted as a vanguard, followed by a number of *beatas* from Malaga carrying lighted tapers, after which came the image accompanied by a strong escort of clergy, alcaldes, civil

and municipal guards, and a band of music belonging to a regiment of artillery. A violent discourse was preached by a Jesuit priest, in which he frequently used the expression "Death to the Protestants!" and he so worked upon his hearers that it was feared a serious disturbance would take place. At length, however, the Bishop appeared on the balcony, and so spoke to the people that a calamity was prevented. The effect, however, was contrary to what has been desired, and subsequent visits by Señor Vila were attended by even larger numbers than before. The matter, however, did not rest here. Señor Vila published a pamphlet explaining his position, and speaking strongly of the errors of the Church of Rome. This was considered an offence against the State Church, and Señor Vila was summoned to appear before the courts to answer the charge. An order had been issued for his arrest, but bail to the amount of 2,000 pesetas (£80) was allowed. The few remaining copies of his pamphlets were seized by the authorities, and a day was fixed for oral judgment.

It was, by a curious coincidence, the anniversary of the fête at Puerto de la Torre. The Public Prosecutor spoke for an hour, and concluded by finding three counts against Señor Vila's pamphlets—(1) contempt of the doctrines and ceremonies of the (Roman) Catholic Church; (2) outraging the ministers of the said Church; (3) profanation of sacred images. A well-known counsellor had been engaged to defend Señor Vila, Don Domingo Mèrida, who took up the points *seriatim*, showing from the Bible (from which he frequently quoted) that Señor Vila had stated nothing opposed to Scriptural doctrine in his pamphlets.

A day was appointed for Señor Vila to make his defence—a day that will never be forgotten in Malaga. An English merchant who was present said to me that it seemed as if Señor Vila was inspired for that hour. His words were listened to amid profound silence by some 2,000 persons. A dense crowd followed him from the court, and he was carried in triumph round the public square on the shoulders of the crowd. The court nevertheless pronounced judgment against him, and the sentence was two years', four months', and one day's imprisonment, 250 pesetas fine, and the payment of the costs. The only thing that could be done was to appeal from this court to the Supreme Tribunal in Madrid. This was done; and Bishop Cabrera brought all the influence possible to bear upon the authorities. Happily this was successful so far that pending the final decision Señor Vila was allowed to retain his liberty, though a large fine had to be paid. But this persecution only tended to the furtherance of the Gospel; the services in Malaga were attended by increasing numbers, and the communicants went up from 146 to 204. There was not room even at the weekday services for those desirous to attend.

Soon there came another difficulty: the house in which the services was held was sold. A large price was given by the purchaser, who did not conceal his intention of turning the Reformers out. Providentially, another house was obtained, and opened in December, 1888. The mission at Puerto de la Torre continued to succeed; and on one occasion, at the close of that year over 300 persons were present at one of the services.

On January 23rd, 1889, a general amnesty was

proclaimed by the Queen-regent for all offences connected with the Press; and this proclamation set Señor Vila entirely free to pursue his work. Services of thanksgiving were held in Malaga and at the mission stations to celebrate the event.

The statistics of the Church on December 31st, 1890, were as follows:—Malaga: Communicants on roll, 257; children in schools, 153. Puerto de la Torre: Communicants, 72; children, 51. The congregation in Malaga contributed during the year 1,471 pesetas (£59), for organist, lighting, cleaning, repairs, etc. I may mention here that collections are made in all the congregations throughout Spain and Portugal for similar objects, and that the society seeking to aid the Reformers only provides help towards the stipends of the pastors, school-teachers, and evangelists until the church may become self-supporting. The latest report from Malaga states that the number of communicants in Malaga has risen to 327—a most sure indication in Spain (as indeed everywhere) of a deepening spiritual life. There has been an amount of petty persecution, such as the dismissal of servants and workpeople from employment because of their attachment to the Church; and again the Reformers have been evicted from their place of worship and obliged to seek for another in its stead.

But notwithstanding these difficulties, there is every reason to thank God and take courage. Malaga is a very good centre for mission work, and there are many groups of Reformers in the villages round. We may fully expect a development of the work in this neighbourhood.

Cigales (*near Valladolid, Spain*).—In the year 1894

it was found that a group of Reformers residing in this town desired the advice of a pastor to help them in the organisation of a congregation. The Rev. E. Martinez, from Valladolid, paid several visits, and found a very remarkable work going on. The deeply interesting account of this recent development of the Reformed Church will be found in the "First Visitation of Bishop Cabrera." (See p. 100.)

Salamanca (*Spain*).—This city is the capital of a province in Spain, and is famous for its University. It has about 16,000 inhabitants, a few manufactures, and some commercial industry. It is a city of churches, for besides the two cathedrals, the old and the new, it has twenty-five parish churches, twenty-five churches belonging to monasteries, and twenty-five attached to convents for females. The number of resident ecclesiastics in Salamanca is said to be about 500. There is an Irish college here, in which about twelve young Irishmen are yearly prepared for the priesthood. In the year 1879 the Rev. Benito Rodrigo commenced mission work in the city; and, meeting with some acceptance, a little *capilla* was opened in the month of June that year. At first there were only eleven communicants, and great was the ridicule poured upon this insignificant body; but they grew, and in December, 1880, the congregation sought to be joined to the Spanish Reformed Church. The petition was signed by the pastor and forty-nine members, twenty-three of whom were communicants.

On March 1st, 1881, the congregation was provisionally admitted into union, and at the Synod held in Seville a few days afterwards was formally received into the Spanish Church. Señor Rodrigo was

subsequently removed to Malaga to take charge of the work there, and the Rev. Antonio Garcia, who had been brought up in Madrid, was appointed to succeed him. Señor Garcia was thought to be the right man for such a post, having worked for some time as an evangelist and colporteur; and the event showed the wisdom of the choice. His work in Salamanca was singularly blessed. The Bishop-elect visited the town in May, 1881, and examined carefully into all matters connected with the church. Services were held, but the available space was found quite inadequate, the crowd filling the porch and blocking parts of the street. Thirty partook of the Holy Communion, and two boys were baptised by Señor Cabrera. The pressing need at this time was a building for church purposes. Two deputations from neighbouring villages came to see the Bishop-elect asking for a pastor to visit them, and it was felt that Salamanca might become a centre for mission work. In June the same year Señor Garcia visited the neighbouring town of Topas, and was well received by a large number of the people. Visits were also paid the following January to Pedrosillo el Ralo Gomecillo, Pajares, and Castellanos with much success.

In February, 1883, another visit was paid by the Bishop-elect, as the members greatly desired to receive the Holy Communion. It proved a most interesting event. On the Sunday numbers attended from the neighbouring towns, and the chapel was filled to overflowing. The Bishop-elect preached a sermon upon the necessity of church reform, and "curiosity, interest, approbation, and surprise were depicted upon the upturned faces." It was clear that to some the message of salvation was perfectly new. About thirty

partook of the Holy Communion. Among the new adherents at this time was an elderly man who had attended the services for some two years. He was a sculptor, a clever workman, his specialty being the "Virgin of Sorrows." He decided to give up his work, and his invariable reply to those who sought a new image was, "I have forsaken my craft, and do not wish to encourage idolatry." Fortunately he had good means. Señor Garcia was much encouraged, too, on being sent for by a sick lady to find she had been reading her Bible, though secretly, and was already a true believer in Christ. Much opposition and even persecution were manifested at this time by the priests, but Señor Garcia steadily won his way with the authorities, and was successful in encouraging a more tolerant spirit towards the Reformers. A difficulty arose about the cemetery, the bodies of the Reformers being refused admittance, although the law distinctly provided for the case, but this prohibition was eventually removed by the tact of the pastor.

The Synod made at this time a change in the pastorate of Salamanca, and Señor Garcia was sent to the important village of Villaescusa, the Rev. J. Cañellas being appointed to the former charge.

The congregation had long been praying that a new building might be found, the one in use being most unsuitable. At length the answer came, and new premises were obtained at the end of 1884 on a five years' lease. The improvement was great, although there was a drawback in the fact that it was next door to the Lyceum Theatre. The *capilla* was fifty-seven feet long by fifteen feet wide, and held many more than the old building.

The congregation had by this time grown to forty-two communicants and thirty-nine probationers, with every prospect of increase. But, alas! persecution increased. The Bishop and some friends bought the house rented by the pastor, broke the contract, and turned his family into the street. However, a new building was at length found, and the work continued to progress.

In 1889 the congregation commenced a fund to provide themselves with an entirely new church building, the present plan of renting a house being found unsatisfactory and insecure. In the meantime the building in use was re-decorated and re-furnished to give it a more church-like appearance. Miss Forrest gave a service of plate for the Holy Communion. The Committee of the Spanish and Portuguese Church-Aid Society having heard of the local effort, decided to make a grant towards the new church. Mr. J. Forrest, C.E., who had already taken a warm interest in the work, drew out a plan, and kindly offered to superintend the work. A site was at length found, and the foundation stone laid in prayer and hope. Through the energy of Mr. Forrest the work was quickly carried out, and at the end of 1894 the church was completed and opened for divine service. The Rev. Romaldo Jimenez, a long-tried lay worker, was appointed to minister to the congregation. He is now in full orders, and carrying on an earnest work. His report for the year 1895, attested by Mr. Forrest, is most encouraging, and gives most interesting accounts of new members who have joined the Church. A school has been opened, and there are thirty-five children on the roll. It is hoped that a school-house may soon be added to the church,

the pastor's residence being now used for the purpose at much inconvenience. We can sincerely re-echo the words of Señor Jimenez, "How good the Lord has been to this portion of His Church!"*

Visitors to Salamanca should not omit to examine the two cathedrals; for an important object-lesson is to be gained there. From the arrangements of the two buildings (especially as regards the position of the Holy Table) the difference between the old Church of Spain and modern Romanism is clearly marked, and an illustration found of the fact that the Reformers desire to return to the "old paths."

* While these pages were passing through the press, Mr. Forrest (to whom the Church in Salamanca owes so much) has been taken, at a ripe old age, to his rest. To him to die was gain, but to the Reformers of Salamanca the loss can scarce be repaired.

APPENDIX.

TESTIMONIES TO THE REALITY OF THE WORK.

I HAVE thought it well to gather together in this chapter some few of the testimonies which have been given by eminent and competent persons during the progress of the work. Most of them were entirely unsolicited, and are given, as will be seen, either by those who, by reading the reports, have been convinced of the excellence of the principles upon which the work has been carried on ; or by travellers who, having seen the reality of the work, have felt compelled to bear their testimony to it. At one of the earliest meetings on behalf of the Society which seeks to aid the Reformers, so far back as 1871, the late EARL OF SHAFTESBURY said, speaking on the weighty issues involved in this movement, "that one of the most important men in Europe had lately said, 'Of all dangers by far the greatest is the progress of the Papal power.' It was, then, for us to go on and carry out this magnificent campaign against all the powers of darkness, superstition, and error."

Miss E. J. WHATELY, daughter of the late Archbishop of Dublin, wrote in 1872 to the Colonial and Continental Society: - "Mr. Tugwell first took advantage of the newly-acquired freedom to open a school for residents—English children, and those of mixed parentage—but the Spaniards, to some of whom he had privately ministered in the times of persecution, eagerly sought a share of the privilege. Very interesting is the school held in the quarter called Triana, a very poor district."

This year, in the Annual Report of the COLONIAL AND CONTINENTAL SOCIETY, the work was referred to, and specially commended to the friends of the Society.

Rev. TALBOT GREAVES, and Dr. DAVIS, of the Religious Tract Society, also wrote commending the work at this time. The latter said :—"A distinctive feature of this agency is that alone in Spain it is an Evangelical Church of England work, and as such should be widely known and well supported."

In 1875 an interesting letter was written to the *Record* by Rev. T. TURNER, editor of the *Church Sunday-School Magazine*, giving an account of a visit to Spain. He said, "At Seville we were much pleased with all we saw. We found a fine church (San Basilio) has been secured in the centre of the city. It was a goodly sight to see the flock on the Sunday. . . . We found, to our surprise, schools in a highly efficient state."

In the Report for 1875-1876 we find an extract from a paper by a NONCONFORMIST MINISTER, quoted for the purpose of showing that a liturgical service is valued by the Spaniards :—"At San Basilio, which belongs to Mr. Tugwell's Mission, the Prayer-Book, translated into Spanish, is in constant use, and the people seem to take their part in the service with intelligent interest. What struck me as most singular was to see the minister, Señor Palomares, habited in a white surplice, and standing in the pulpit. An ex-priest from Portugal read the prayers and lessons It is a question whether a liturgical service, conducted with some regard to form and ceremony, may not be better suited to a people like the Spaniards than the free prayer and simple forms of other modes of worship."

On July 12th, 1876, Captain AYLMER SOMERSET wrote :—"In the evening of 21st of May I attended a Spanish service, the basis of which was our Book of Common Prayer. I was surprised at the numbers present—some 200 in church. I have much pleasure in bearing my testimony to the active and zealous manner in which the work of this mission is being carried out, and to the excellence of the education."

Dated January 29th, 1877, Rev. W. N. GUINESS, Vicar of Christ Church, South Yarra, Melbourne, writes :—'On last evening I attended the Spanish services in Seville at seven o'clock. San Basilio was again crowded. Señor Aguilera preached, Señor Palomares using a liturgy translated from our English Prayer-Book. There were 104 communicants. Subsequently an infant was baptised, a translation of the English rite being used."

Rev. F. J. C. MORAN, Secretary of the Colonial and Continental Church Society, paid a visit to Seville in 1878, and reported : "On the following Sunday evening we joined in evening service (San Basilio). Selections from our own Book of Common Prayer, with cheerful hymns and chants, made us feel at home, though the tongues were strange. Forty-eight partook of the Holy Communion. Surely this work is blessed by God, and deserves all support."

In 1879 the Rev. T. J. SCOTT, British Chaplain at Malaga, visited Lisbon, and wrote as follows of the work there :—"I think it may be a satisfaction to you to hear of a visit I paid to one of the Reformed Episcopal Churches here last Sunday evening It is where Senhor Chaves, the ex-Roman Catholic priest, ministers. The first thing that struck me on entering was the cleanliness and order which seemed to pervade the whole room, every bench in a straight line, and every book in its place. As to the service itself, it was wonderfully well conducted. The manner in which the people responded, knelt down, and stood up at the right places, and altogether the air of reverence spread over the whole thing, was both striking and edifying. It was a grand thing to hear the services of our Prayer-Book read in the language of this country :

and not only that, but to hear the canticles, glorias, hymns, &c., chanted and sung to the old tunes which one remembers from the earliest times of one's infancy."

At an important meeting on behalf of the cause in December, 1880, at the house of Lord Plunket, the late Archbishop of Dublin (Trench) said "that the good news they had heard was indeed welcome, for there was no sadder history than the record of those fair hopes of reformation in Spain which had been blasted in the past.

"When in the 16th century the breath of a general awakening passed over many a field of dry bones in Christendom, and when in one after another of the nations these dry bones seemed to stand up and live, it did seem for a time as if Spain was about to take its part in the great movement.

"But the work of reform in Spain wanted a popular basis; it was confined mainly to the learned and the great, and it was crushed out. Many suffered exile and imprisonment, some died a cruel death, but never did crime meet more signally with its retribution. Spain, which had held the foremost place in Christendom, became the last among the nations. But there had now succeeded a happier time, and he welcomed with thanksgiving a meeting such as the present that had been gathered for the purpose of helping forward a new effort after Church Reform. From what he had heard, he had little doubt that the work now begun would go forward, and that small as was its beginning, the 'little one' would become a thousand. It would be a sad and humiliating thing if hereafter, when this happy result had taken place, it could be said that we had been asked to take part in bringing it about and had refused; that we had looked on with languid curiosity at these struggling churches in the hour of their weakness, but had lent them no help."

At the Annual Meeting in 1882, the Earl of Shaftesbury said, "I have a very deep and very earnest sympathy with this question." Mr. Sydney Gedge, M.P., who had lately visited Spain, at the same meeting bore testimony to the reality of the work. This year the (late) Bishop of Down spoke heartily in favour of the work at a meeting in Belfast; the Bishop of Cashel in Waterford, the Bishop of Derry (Alexander) in Derry, and the Bishop (Ryle) in Liverpool.

In 1886 the sister of the late Frances Ridley Havergal wrote: "Lately I found memoranda of my dear sister's subscriptions to the Spanish and Portuguese Church-Aid Society. I know how scanty her pocket-money was at that time, but she always faithfully set apart a portion every Sunday morning for the Lord's work. I remember also the deep interest with which she read the reports of your society—reports, the result of much thought, and splendidly composed. She rejoiced in the good work done by the society."

In the same year Rev. H. J. HUNTINGDON, British Chaplain at Malaga, wrote of the work there. "I have frequently attended Señor Vila's ministrations, and can testify to the ability and earnestness with which they are carried on. His sermons are of a high order, eloquent, affectionate, and full of real teaching. His church is filled with the poor to whom the Gospel is preached. It is good to hear them join in the singing and shout out the responses of the Liturgy."

In 1887 the BISHOP OF LONG ISLAND, Rev. A. N. Littlejohn, paid a visit to Seville and to the Church of San Basilio. Afterwards he wrote to the *New York Churchman* :—"I was deeply impressed by what I saw and heard, and especially by the absorbing interest with which the congregation listened to my message of sympathy and encouragement from the American Episcopal Church. They are a simple but a warm-heated and devoted people, and have great difficulty in keeping up their organisation under the indirect but irritating persecution of the ignorant and superstitious population around them."

The late ARCHBISHOP OF YORK (Dr. THOMSON) after hearing a statement, said: "There was great cause for encouragement in the statements they had just heard. He thought that the reformers in Spain and Portugal were exceedingly fortunate in having gained the advocacy of Lord Plunket. He had no doubt that the work so begun, and so manifestly under the Divine will, would go on and prosper."

The RIGHT REV. BISHOP COXE wrote :—"I have felt a very deep interest in the Spanish and Portuguese matter. I trust the case may be met."

The BISHOP OF LIVERPOOL : "I think I ought to appeal to all Christian philanthropists to see what the work is which is put before them by the Spanish and Portuguese Church. You have a grand vista of work, if the work brought before you to-day is allowed to go forth and prosper, by which the Gospel shall be allowed to be carried to generations yet unborn."

The late PRIMUS of the Scotch Episcopal Church : "Evangelic truth and Apostolic order appears to me to be your watchword, and in your struggle to maintain this you will, I trust, obtain sympathy and substantial support from every branch of the Anglican communion."

In the same year Rev. H. L. DIXON, Chaplain at Seville, referring to the re-opening of San Basilio after repairs, wrote :—"It was my privilege as British Chaplain at Seville to address a few words to a full congregation at the opening service, and at a later date to speak to about a hundred children belonging to Mrs. Palomares' schools, at their annual *fête*. Did Englishmen realise the greatness of the work being done, there would be more liberal support accorded to the struggling Spanish Protestant churches."

Rev. W. PRESTON, M.A., Vicar of Holy Trinity, Runcorn, and

the Rev. C. H. Banning, Vicar of Strood, both visited Spain at this time and wrote long and favourable accounts of the work.

The Rev. George Yeates was British Chaplain at Seville in 1890, and during his visit wrote a letter to Lord Plunket, giving his impressions. He said :—"The two clergymen who serve the Reformed Churches here are Señors Palomares and Baquero, formerly priests of the Church of Rome. . . . They seem both to be earnest, zealous men, and have surrounded themselves with a goodly number of adherents. There are about eighty communicants attached to one of these churches, and about sixty-five to the other. These figures, however, do not represent the number of Protestants in the town, as a very large number of them are in Government employments, and at present are afraid of incurring persecution if they make any outward demonstration of their faith. A large number of them also live in the locality of one of these churches (the Triana), which has been closed for the last two years as not considered safe. The only opportunity we have had of attending service in the two churches open has been on the week-day evenings . . . and at these we have been much pleased to see the large attendance comparatively, the heartiness of the service, and the intelligent earnestness of those present. The average attendance at these services is forty-five at one, and seventy at the other."

In the years 1894-1895 a series of letters with regard to the work in Madrid appeared in the organ of the Society, from the pen of Mr. W. Himely, who had gone to Seville to take a medical degree. He spoke Spanish fluently, and regularly attended the services, and his testimony is of great value as to the reality of the work.

In the early part of 1894 the Right Rev. the Bishop of Iowa (Dr. Perry) paid a visit to Spain, and took the opportunity of examining the work. He embodied his impressions in the following letter to the Archbishop of Dublin :—

"My dear Lord Archbishop,

"It is with great pleasure that I hasten to comply with your Grace's request to give in writing my impressions of the reformed movement in Spain, so far as it came under my notice during my recent hurried visit to that country.

"It must be borne in mind that I was unable to see all the stations where work was being done, in consequence of the limited time at my disposal. Still I saw enough to convince me that the representations which have been made as to the extent and promise of this reformation work have not been exaggerated. It is possible that my testimony may be the more worthy of consideration, in view of the fact that I went to Spain deeply prejudiced against this movement, and quite disposed to judge it with disfavour. I had read the serious attacks made in the English and American Church newspapers, all adversely criticising the importance of the

movement, the churchmanship of these reformers, the numbers and social position of their adherents, and especially the offices of their Book of Common Prayer. The opportunity offering, I felt bound to investigate for myself this Spanish reform movement, and judge as impartially as I could with reference to its nature, its extent, and its prospects.

"My stay at Barcelona was too brief to permit a personal examination of the reform work in the vicinity of that city. But the replies I received to the inquiries I addressed to persons resident on the spot, and claiming to be familiar with this mission, and the personal interviews I had at a later date with one of its members, were in every way satisfactory. It was not till we reached Seville that I came in direct contact with the movement for reform. Here I met the excellent and accomplished priest in charge of this station, and learned from him, and from an American resident holding the Bishop of Gibraltar's license as a lay-reader, definite particulars of the work. Here are two churches with their parochial schools and their mission appliances, reaching a large number of adults, and certainly several hundreds of children. The latter are taught definite Church teaching. Both the Bible and the Catechism of the Church form a part of their daily study; and the Bishop of North Dakota, who was my fellow traveller, and who personally inspected the larger church and school, was especially impressed with the devotion of the priest, the faithfulness of the teachers, and the evident interest of the people; while the children by their numbers, their recitations, their singing, and their attention to their instructors, gave the fullest possible promise for the future of this noteworthy and growing work. The priest in charge at this parish, originally ordained in the Roman Communion, had successfully passed his examination for a medical degree at the University with a view of increasing his means of usefulness, and was thus able to minister to the bodies as well as the souls of his people. This good man had favourably impressed the Bishop of Long Island when visiting Seville some years ago. Bishop Littlejohn, I was assured, attended the services of these reformers, received the sacrament at the hands of the priest, and had expressed himself in words and deeds as deeply interested in the prospects and promise of this movement.

"We were at Madrid on the Feast of the Ascension. The populace of the capital thronged the streets, the squares and parks, and the bull-ring. But in the noble church school and residence buildings, which occupy a sightly and prominent position in the very heart of the city, 155 individuals, of whom perhaps half a-dozen were little children, and a third of their number at least were men, gathered to the services of the Reformed Spanish Church. The visiting Bishops from the United States occupied seats in the chancel. The service—that for the day—as found in the Spanish Prayer-Book, and largely compiled from Mozarabic sources, as the lauds

and antiphons specially indicated, was engaged in with the closest attention and fervour by nearly every one in attendance. The responses were full and clear. It was evident from the readiness with which the worshippers rendered their part of the service that the majority of those present were perfectly familiar with the offices of their Church and accustomed to their public use. The Spanish clergy wore the surplice and white stoles over their cassocks. The priest in charge—the Rev. J. B. Cabrera—read with great earnestness and simplicity the Psalms, the lessons, and the prayers. His assistant preached an eloquent sermon, which was listened to with almost breathless attention. Señor Cabrera, towards the close of the service, introduced the American Bishops, who wore the usual Anglican episcopal habit. The Bishop of North Dakota gave an earnest practical discourse, impressing upon his hearers the lessons of the day. This was interpreted to the congregation by Señor Cabrera, who speaks English fluently. I then told the people of the interest which, as an American and a Bishop of the Catholic—but not the Roman—Church, I felt in their worship and their work, and assured them that I could not fail to bear willing testimony to the reality of the devotion they had manifested, and the interest they had displayed in the services in which we had just participated. At the close of a prolonged service, I conversed individually with a number of the leading men connected with the movement, and heard from them in their own tongue or in broken English of their hopes and desires.

"I should have mentioned that the service was largely musical, and was rendered by the choir and congregation with great fervour and with excellent taste. There was no attempt to copy Anglican styles, but the music was distinctly Spanish in its composition and character. The church, which was commodious, neat, and even beautiful in its design and finish, was thoroughly 'churchly' in its arrangements and appointments. The altar was placed in the middle of the sanctuary, as is usual in the Basilica type of churches, and a large cross, gilded and properly proportioned, was embossed upon the wall of the chancel apse. There had been another cross about four feet in length placed outside on the front of the church building, but the municipal authorities, at the instigation of the Ultramontane party, had ordered it to be taken down. It is now in the robing-room, awaiting replacement on a better day.

"We were not permitted, in consequence of the same Ultramontane opposition, to enter the church by the front doors. These had been closed by order of the local authorities at the instigation of the Roman priests, and the clergy and congregation were compelled to enter through the side buildings—the one devoted to school purposes, the other to the residence of the priest in charge and his family. I examined the school-rooms—those for the girls' school, the boys' school, and for the students in theology, each of these classes of scholars being provided with commodious rooms

in this fine group of buildings on Beneficencia Street, not far from the last *auto da fé* in the Spanish capital. In these schools instruction is given to upwards of a hundred children.

"The school furniture is of the best. Libraries are within the students' reach, and there is no lack of pupils seeking the religious and culturing advantages here abundantly offered.

"I had expected to see only poor, and possibly degraded people, as forming the congregation. I should not have been repelled had my expectations been realised. 'Not many rich' are called, and in a movement like this, against which are arrayed the wealthy, the noble, the powerful, and the priestly classes, it was evident that the reformers must, at least at the first, find their adherents among the poor, who are rich alone in faith. Great was my surprise to see so intelligent, so well-clad, and so well-appearing a congregation before me, quite equalling, so far as one could judge by the appearance, the average worshippers in our English, Irish, or American churches.

"There were, indeed, one or two workmen present in their frocks, who had evidently come from their daily toil, and were probably intending to return to work when the service was through. There were women in the assembly, whose attire told of their daily labour, but these were the exceptions.

"The majority of the congregation were evidently well-to-do, if one could judge by their dress and general appearance. I learned later, by conversation with the vestrymen and others of the attendants at service, that among those present on this festival occasion were representatives of the press, of the local writers of the day, of the civic officials of the lower grades, and of men of some standing and influence in the community, while tradesmen and artificers, clerks and bookkeepers, made up the rest. It was of interest in this land of an imperfect civilisation—witness the thousands thronging the bull-fight this very day—and an imperfect Christianity as well, to catch glimpses, as we were privileged to do, of the home life of Palomares and of Cabrera, which of itself alone would, by its exhibition of a domestic felicity and attractiveness such as an Anglican Communion can alone produce, prove a regenerating influence in a land, and among a people, where the home idea is so little understood. The examples of a Christian household, such as we saw both in Madrid and Seville, clustering respectively around the married priests of this reform movement, will, I am confident, afford an invaluable argument for the reform work itself. From Christian homes such as these the Church will be built up in numbers, and in every grace, for the home and the Church are each of God, and the influences of each are faithward and Godward. I learned with no little satisfaction that the matter of valid and indisputable 'orders' is most carefully considered by these Spanish reformers. Señor Cabrera showed me the originals of his letters of orders, received from the Archbishop of Valencia,

and in every respect and particular conclusive of his full and canonical reception of the priestly office. In the Synod book of the Reformed Spanish Church the text of the letters of orders of each priest connected with the reform movement is entered in full and duly attested, everyone being either of Roman or Anglican ordination. Something may be said in passing as to the offices of the Spanish Prayer-Book. I have examined this liturgical work critically, both in its original and in the authorised translation, with its marginal references to the sources—Mozarabic, Latin, English, Irish, American—whence each portion is derived, and I can confidently say that these offices are far more 'Catholic' in their tone and teaching, and more doctrinally and liturgically correct and orthodox than those of 'the Proposed Book' adopted by the (American) 'churches in the Middle and Southern States' in 1785, when without a bishop. It was on the submission of this very imperfect and uncatholic book to the English archbishops and bishops in 1786-87, that with the requirement of but trifling changes, and even these left in a measure discretionary, the English hierarchy communicated to White and Provoost the apostolic succession in the English line. As a result of this venture of faith in completing the episcopal polity of the American churches, 'the Proposed Book' was superseded by general consent as soon as it had its bishops at the helm, and the closer following of the English Prayer-Book was at once secured. It was thus by the conservative influence of the episcopal order that the churchmanship of the American Church was developed, and it has been growing more and more 'Catholic,' in the truest sense of that much abused word, from that day to this. If the Spanish offices are as yet not all that one could wish, I cannot but submit, in view of the experience of the American Church, that the surest way to improve the churchmanship of this reform movement, and to make its Prayer-Book truly and in every particular 'Catholic,' is to place Bishops at the helm. The presence of two American Bishops in Madrid, and their participation in a public service of the Reformed Spanish Church occurred at the very time when attention had been called to the purpose of the Irish Bishops to consecrate a Bishop for Spain by an Ultramontane nobleman in the Spanish Cortes. So far from arousing any apparent excitement, or feeling of irritation, the visit of the American Bishops was referred to by the Liberal press, as showing how intolerant and absurd the attitude of the Ultramontane party in opposing this reform movement appeared to the public generally. The Ultramontanes were reminded that it was within the power of those visiting American Bishops to take the step, if they chose, that Lord Plunket and his brother Bishops had in mind. The question was publicly and pertinently pressed, 'Who could properly, and in view of the constitutional guarantee of religious toleration, object to such an act?' So far from arousing any ill feeling, or exciting any disturbance or awakening

any display of fanatical opposition on the part of the priests or people, we were most courteously treated and most respectfully received everywhere, and by all classes and conditions of men with whom we came in contact. There was never occasion even for an apprehension of disturbance or danger. It seemed alone necessary to make it clear that the plan proposed was not to 'intrude' the English or Irish Church into Spain, but to revive and foster a Spanish national movement for reform on primitive and Catholic principles, having the Apostolic ministry and succession, and possessing a Spanish liturgy, chiefly, or in large part, gathered from Spanish sources. With this as the purpose in view, I was assured by persons on the ground that the various elements in Spain impatient of the Roman yoke would gladly unite in the effort to build up anew that which for centuries existed in Spain independent of Rome—a Catholic Independent National Church of Spain, free from state control, concerned alone with spiritual things.

"With this brief statement of the impressions I received on my late visit in Spain, I am, my dear Lord Plunket, faithfully and most truly, your Grace's affectionate friend and brother,

"William Stevens Perry,

"Bishop of Iowa.

"London, July 14th, 1894."

Very many other testimonies might be given, such as those of His Grace the Archbishop of Dublin, Canon Meyrick, Professor Mayor, Rev. Storer Clarke, and many other friends, who have examined into the reality of the movement, but I must bring this chapter to a close. I will only add that I know the Committee in London desire the fullest investigation, being convinced that every honest inquirer will be fully satisfied as to the promise of the work and the correctness of the statements published with regard to it.

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